

MEMOIRS
OF
MARK HILDESLEY, D. D.
LORD BISHOP OF SODOR AND MANN,
AND
MASTER OF SHERBURN HOSPITAL;
UNDER WHOSE AUSPICES
THE HOLY SCRIPTURES
WERE TRANSLATED INTO THE
MANKS LANGUAGE.

BY THE REV. WEEDEN BUTLER, *K*
MORNING PREACHER OF CHARLOTTE-STREET CHAPEL.



LONDON, PRINTED BY J. NICHOLS:
AND SOLD BY MESSRS. ROBSON, DILLY, RIVINGTONS, PAYNE,
CADELL AND DAVIES, EGERTON, AND WHITE.

1799.

MEMOIRS
OF
MARK HILDRETH, D.D.
LORD BISHOP OF SODOR AND MAN,
AND
MASTER OF STURBURN HOSPITAL,
UNDER WHOSE AUSTERE
THE HOLY SCRIPTURES
WAS TRANSLATED INTO THE
MARKS LANGUAGE.

BY THE REV. WILHELM RUTHER,
MORNING PASTOR OF THE LUTHERAN CHURCH.



LONDON: PRINTED BY A. KNECHT,
AND SOLD BY THE LONDON AND WESTMINSTER BOOKSELLERS,
AND BY THE AUTHOR, 10, ST. MARTIN'S LANE.

ADVERTISEMENT.

IN the ensuing Narrative, and in the several miscellaneous papers subjoined, the Editor considers himself as having presented the fruits of accurate attention, and of strict fidelity.

It was his earnest wish to make a very respectable name better known than it seemed likely to be, from the slight accounts hitherto offered to the publick. Bishop HILDESLEY, in his opinion at least, merited a more extensive delineation of the amiable qualities which he personally possessed; as well as of those singular exertions in the cause of true religion, which at length produced THE MANKS VERSION of the HOLY SCRIPTURES; and have equally adorned his character as a philanthropist, and as a divine.

THE task of preparing this work was indeed pleasant; although, in certain

errata may probably occur; but he relies on the candour of his readers to correct and excuse them.

WHAT Dr. Jortin, a school-fellow of our good prelate, has observed, in reference to his patron, archbishop Herring, may not unsuitably be adopted here. "If these papers should live, protected by the subject which they treat, and the materials of which they are composed, they may perhaps assist in doing justice to his memory*."

SUCH, truly, was the chief object proposed by the undertaking; and in this view the performance is now sent forth, without indifference, and without anxiety.

Chelsea,

WEEDEN BUTLER.

Nov. 13, 1798.

* JORTIN'S TRACTS, vol. II. p. 518. A work digested and prepared for the press by the writer of these Memoirs.

TABLE

TABLE OF CONTENTS.

	Page
MEMOIRS of Bishop HILDESLEY	i—123
APPENDIX.	
No.	
I. QUALIFICATION of Mr. HILDESLEY, as Chaplain to Henry, Lord BOLINGBROKE	125
II. ON the Titles, SODOR and MANN	126
III. DR. HILDESLEY'S Acceptance of the Nomination of his Grace the DUKE of ATHOL	131
IV. MANDATE to inthronc Bishop HILDESLEY in the See of SODOR and MANN	132
V. FORM of PROCEEDING, on his CONFIRMATION in the Diocese	137
VI. SOME ACCOUNT of SHERBURN HOSPITAL	143
VII. FORM of the Master and Brethren's OATH, with the ORDINANCES and RULES	152
VIII. BOND from Bishop HILDESLEY, as Master of SHERBURN HOSPITAL: With some Account of Bishop RUNDLE	159
IX. SHORT ACCOUNT of the Rev. PHILIP MOORE; and his MEMOIR of the CHURCH of SODOR and MANN	186
X. AD-	

No.	Page
X. ADDRESS of the CLERGY of Mann to their Diocesan, respecting the Manks Version - -	205
XI. NARRATIVE of the ORIGIN, PRO- GRESS, and COMPLETION of the MANKS VERSION of the HOLY SCRIPTURES, and of other reli- gious Books - -	211
XII. SPECIMENS of the MANKS LAN- GUAGE - -	261
XIII. GOVERNMENT of the Isle of MANN vested in the CROWN; and the COURT of TYNWALD renewed	263
XIV. SHORT ACCOUNT of the Rev. Dr. WILSON, Son of the venerable Bishop of Mann - -	267
XV. GENEALOGY, and FAMILY of the HILDESLEYS; with monumental INSCRIPTIONS - -	271
XVI. ENUMERATION of the BISHOPS of Sodor and Mann - -	285
XVII. LETTERS to, from, and concern- ing Bishop HILDESLEY and his FRIENDS.	
LETTER	
I. Mr. Hildesley to the Rev. Dr. Doddridge, -	1749 322
II. From Dr. Doddridge -	325
III. To the Same, -	1750 330
SHORT ACCOUNT of Dr. Doddridge	336
IV. To Dr. Monfey -	345
V. To	

CONTENTS.

ix

LETTER

Page

v.	To Dr. Monsey,	-	1752	348
vi.	To the Miss Ithells,		1754	350
vii.	To the Rev. Wm. Cumming,		1756	354
viii.	Mr. Samuel Richardson, to a			
	Lady,	-	1757	359
ix.	From the Rev. Dr. Hales,		1758	362
	SOME ACCOUNT of Dr. Hales			367
x.	From Dr. Monsey	-		378
xi.	From the Same	-		380
xii.	From the Same	-		381
xiii.	To Dr. Monsey,	-	1760	383
xiv.	To the Same : With an Account			
	of the Defeat of Thurot	-		385
xv.	To the Rev. William Hanbury			401
xvi.	From the Rev. Philip Moore,		1761	413
xvii.	To the Rev. Wm. Cumming,		1762	415
xviii.	To Dr. Drummond, Archbishop			
	of York, on the State of the			
	Church of Mann	-		418
xix.	From the Archbishop of York			425
xx.	To the Rev. James Wilks: with Dr.			
	Johnson's Sentiments respecting			
	the Erse Version of Scripture,			
	for the Use of Scotland	-		429
xxi.	To Dr. Monsey,	-	1763	436
xxii.	From Thomas Wall, Esq.	-		440
xxiii.	From the Same	-		442
xxiv.	To the Rev. Philip Moore	-		443
xxv.	From Archbishop Secker	-		445
xxvi.	To the Rev. Philip Moore			448
xxvii.	To the Same	-		451

b

XXVIII.

LETTER

Page

xxviii.	From the Rev. Philip Moore		454
xxix.	To the Same	- -	457
xxx.	To the Same	- -	461
xxxi.	To Dr. Monfey,	- 1764	463
xxxii.	From the Rev. Philip Moore		466
xxxiii.	To the Same	-	468
xxxiv.	To Dr. Monfey	-	470
xxxv.	To the Rev. Philip Moore	-	476
xxxvi.	To the Same	- -	479
xxxvii.	To Dr. Monfey	-	481
xxxviii.	To the Same	-	485
xxxix.	To the Same	- -	494
xl.	To the Rev. Philip Moore		499
xli.	From the Rev. Dr. Leland		502
xlII.	From Archbishop Secker	-	505
xlIII.	To Dr. Monfey	-	507
xlIV.	To the Same,	- 1765	513
	REMARK on the Disposal of the		
	Isle of Mann	-	516
	SOME ACCOUNT of Dr. Monfey		520
xlV.	From Sir John Thorold,	1766	528
xlVI.	Abp. Secker, to Rev. Dr. Salter		532
xlVII.	From Archbishop Secker,	1767	535
xlVIII.	From the Same	-	538
xlIX.	To the Rev. Philip Moore		539
L.	To the Same	-	540
LI.	From the Same,	- 1768	542
LI.	Bishop Hildesley, in Answer		543
LI.	To the Rev. Philip Moore		545
LIV.	From him; with the Bp's Note		547
LV.	To the Rev. Philip Moore		551
	LVI. To		

CONTENTS.

xi

LETTER

Page

LVI.	To the Rev. Philip Moore	554
LVII.	To the Same -	556
LVIII.	To the Same -	558
LIX.	To the Same - -	562
LX.	From the Rev. Philip Moore	568
LXI.	The Same, to Rev. Dr. Walker	569
LXII.	To Miss Talbot -	572
	SOME ACCOUNT of Miss Talbot	575
	LIFE'S PROGRESS; a Poem, by the Dutches of Somerset	593
LXIII.	To the Rev. Philip Moore	595
LXIV.	Rev. P. Moore to Sir John Thorold, - 1769	598
LXV.	From Mary Countess Dowager Gower -	603
LXVI.	From Sir S. Lushington, 1770	604
LXVII.	From Captain Henry Wastell	607
LXVIII.	To Captain Wastell -	609
LXIX.	Mrs. Bacon to H. Wilkinson, Esq.	612
LXX.	Mr. Wilkinson, in Answer	613
LXXI.	From the Same, to Bp. Hildesley	614
LXXII.	The Bishop's Answer -	616
LXXIII.	To Thomas Quayle, Esq.	618
LXXIV.	To the Rev. Tho. Broughton	619
LXXV.	Gen. Sir J. A. Oughton, to the Rev. P. Moore, 1771	624
LXXVI.	Rev. J. Wilks to the Same	628
LXXVII.	Sir John Thorold, to the Same	629
LXXVIII.	From the Rev. Philip Moore	631
LXXIX.	To the Same -	633
LXXX.	To the Same -	634
	LXXXI.	

LETTER

Page

LXXXI.	Rev. Philip Moore, to Rev.		
	Tho. Broughton,	1772	635
LXXXII.	Rev. Dr. Saml. Dickens, to		
	Mr. Moore	-	638
LXXXIII.	To the Rev. Philip Moore.	-	640
LXXXIV.	Rev. J. Wilks to the Same	-	642
LXXXV.	The Same to the Same	-	643
LXXXVI.	Sir John Thorold, to the Rev.		
	Philip Moore	-	645
LXXXVII.	Rev. P. Moore to Dr. Dam-		
	pier,	1773	648
LXXXVIII.	Doctor Dampier, in Answer		652
LXXXIX.	Rev. Philip Moore, to Mr.		
	William Hugall	-	655
xc.	The Same to Major Vallancey,		
		1776	657
xcI.	Gen. Oughton to the Rev.		
	P. Moore	-	660
xcII.	Mrs. Hester Hildesley, to the		
	Same,	1778	664
xcIII.	Rev. Philip Moore to Rev. J.		
	Stuart,	1780	666
xcIV.	Major Vallancey to Rev. P.		
	Moore,	-	670
xcv.	Mrs. H. Hildesley to the Same,		
		1782	673
xcvi.	C. Green, Esq. to the Editor,	1797	675
xcvII.	Thomas Quayle, Esq. to the		
	Rev. Dr. Kelly,	1798	678
No. XVIII.	Poems respecting Bp. Hildesley		684
XIX.	His Lordship's Morning Family		
	Prayer	-	689

MEMOIRS

OF

THE RIGHT REV. MARK HILDESLEY, D. D.

LATE LORD BISHOP OF SODOR AND MANN;

AND

MASTER OF SHERBURN HOSPITAL, NEAR DURHAM.

TO snatch from oblivion the venerable names of worthy men, who have ceased to be amongst us, is the office of common humanity, and of something more. To set them truly forth, in a connected point of view, by collecting the scattered materials of which their histories consist, is at once to do honour to virtue and to religion. The contemplation of genuine christian energy in the heart, and of moral excellency in daily practice, wherever they are found, supplies the most instructive lesson to a well-constituted mind. The wise and the virtuous, in all ages, have dwelt with delight on the me-

B

ritorious

ritorious talents and dispositions of their fellow-creatures. By exalting our ideas of the human character, they expand within us that original native principle of benevolence, which best dignifies and adorns our species; they excite a noble ardour of emulation; and are at the same time highly favourable to piety, by raising our views to the supreme origin of all that is fair and godlike in man. Hence, upon the best authority, we are told, by archbishop Tillotson, that “to commend those excellent persons, the virtues of whose lives have been bright and exemplary, is not only a tribute of justice to the dead, but an act also of great charity to the living; as setting before our eyes a pattern of well-doing, which is very apt and powerful, to incite and encourage us to *go and do likewise* *.”

BIOGRAPHY, whenever it is honestly conducted, forms the vehicle of this effect to the imitative world around us. Without its salutary aid, the career of the best of mortals would be, as to other men, but like that of the gourd of Jonah; ordained just to spring and flourish for a

* See Abp. Tillotson's Works, vol. II. 8vo. p. 126.

few fleeting hours, as the creature of a day; and then to perish in a night for ever! This happy resource, then, is the only remedy for the evil: it teaches by well-exhibited example, whose influence is so generally and justly allowed to be far more potent than all the plausibilities of barren precept: and it produces the wholesome effect intended, by rendering genuine morals and sincere piety personified, as it were, and visible to the admiring eye of mankind. It is not enough, therefore, that, while good men lived, their temporary excellence was known, and noted by their coevals with suitable respect and honour: their virtues must remain also on durable record; and, if we wish to stir up others to benefit the world, from a sincere love to God and to goodness, their names and their conduct should alike *be had* in all that we can give them of *everlasting remembrance* *!

It has been very justly observed, that the historick records of great events may indeed surprize, from the unwonted splendour of achievement: they may be

* Præcipuum munus annalium reor, *ne Virtutesificentur*. TACIT. Ann. lib. III. c. lxy.

suitably calculated to instruct and to animate those very few, who govern the myriads beneath them: but the generality of mankind certainly derive the most solid improvement from those relations, which are levelled to the general surface of social life; which tell, not how men learned to conquer, but how they endeavoured to live; not how they gained the shouts of admiring crowds, but how they justly acquired the esteem of their acquaintances and friends. That knowledge, in short, should most eagerly be pursued, which we can readily convert to our truest benefit.

“ I have often thought,” says Dr. JOHNSON, “ that there has rarely passed a life, of which a judicious and faithful narrative would not be useful. It is frequently objected to relations of particular lives, that they are not distinguished by any striking or wonderful vicissitudes. The *scholar*, who passed his life among his books; the *merchant*, who conducted only his own affairs; the *priest*, whose sphere of action was not extended beyond that of his duty; are considered as no proper objects of publick regard, however they might

might have excelled in their several stations, whatever might have been their *learning, integrity, and piety*. But this notion arises from false measures of excellence and dignity, and must be eradicated by considering, that, *in the esteem of uncorrupted reason*, WHAT IS OF MOST USE IS OF MOST VALUE *."

Whoever knows the much-honoured name of bishop WILSON, must also recollect, with peculiar reverence, that of bishop HILDESLEY, his immediate successor in the diocese of Mann. Had it not been for the very sincere respect of the writer of these memoirs for both their memories, the humble narration here given would never have appeared: nor would it now have been obtruded upon the reader's notice, but for the valuable assistance which has been drawn from authentick papers, communicated by Mr. Giberne, merchant in London; a relation of Dr. HILDESLEY, and also of the editor by marriage; and to whom the execution of his lordship's will principally devolved.

The first account we have of this truly primitive priest and bishop, is derived

* Rambler, No. 60.

from a few short notes concerning him, originally inserted in the Gentleman's Magazine for the year 1781. These have since been given in the History of the Gentlemen's Literary Society, established at Spalding, in Lincolnshire; of which Mr. HILDESLEY was long an honorary member, having been entered of the same in the year 1750 *. They were furnished to the publick from a manuscript of the late Rev. J. Jones, who, from being some time curate to the celebrated Dr. Young, a particular friend of Mr. HILDESLEY, at Welwyn in Hertfordshire, afterwards became vicar of Hitchin; and thence they have found a place in the Biographical Dictionary, published in fifteen volumes, 8vo, 1798.

The brevity of those notes made it extremely desirable to see a more ample account of so very amiable and worthy a character. To the edition lately published of the life and writings of bishop WILSON there are added, in the *Appendix* †,

* See *Bibliotheca Topographica Britannica*, vol. III. p. xxiv. published by Mr. Nichols in eight volumes, 4to. 1790; and Mr. Green's letter to the editor, *Appendix*, No. XVII. Letter 48.

† Folio edition, p. lxxx. Quarto edition, p. cxxviii.
some

some few other anecdotes respecting him ; which the ingenious editor, in his preface, gratefully ascribes to the condescending information given him by the dowager countess Spencer ; a name, which must add lustre to every page, from that constant munificence displayed by her ladyship, in a thousand instances, for the comfort of poverty, whether in youth or age ; and which best adorns the highest characters on earth. These too have afforded us a pleasing opportunity of enlarging upon the life of Dr. HILDESLEY ; and being still better enabled so to do, by the kind aid of Mr. Giberne, and other respectable friends, we have cheerfully embraced it, to form from the whole a more regular and accurate detail of particulars.

DESCENDED, as will hereafter be clearly shewn, from the antient kings of England *, he was the eldest surviving son of the Rev. Mark Hildesley, rector of the valuable living of Houghton, held with the chapel of Witton, or Wyton All-

* See Appendix, No. XV. for the genealogy of the Hildesleys, and some posthumous records of the bishop's family.

Saints, in the county of Huntingdon; who had been a student of St. John's college, Oxford, where he took his degree of M. A. on the 6th of February, 1691. Mr. Hildesley, senior, out of a very numerous family, left several other children, two sons and four daughters, and died in the year 1726. The living, thus become vacant by his death, was offered to young Mr. HILDESLEY by Sir John Bernard, bart. to be held on terms for a minor, which he conscientiously declined.

He was born on the 9th of December, 1698, at the village of Murston, near Sittingbourne, in the county of Kent; to the rectory of which his father was presented, in 1694, by Sir Thomas Hales, bart. of Beaksbourne in Kent, and John Hales, esq. of the Inner Temple, London, who were brothers of the very celebrated Dr. Stephen Hales, of Teddington, in Middlesex. In 1705, Mr. Hildesley, sen. was also presented to the adjoining vicarage of Sittingbourne, by Dr. Tenison, archbishop of Canterbury. Both these benefices he vacated by cession, on his removal in 1710
to

to the rectory of Houghton cum Winton*: and about the same time his son MARK commenced his education at the Charter-house, in London, where he had the learned JORTIN for his school-fellow.

At the age of nineteen he was removed to Trinity college, Cambridge; where he took his degree of A. B. in 1720, and of A. M. in 1724. He was elected a fellow of that society in October, 1723; and about the same time executed the office of steward to his college.

His letters testimonial for the order of deacon bear date Sept. 5, 1722, and are signed by the celebrated Dr. Richard Bentley, then master of Trinity, (who, being appointed to that honour in 1700, held it for two and forty years;) and by eight other members of the college. On the 29th of March, 1723, lord Cob-

* For this information, gathered from the register of the archdeacon's court at Canterbury, the editor is much indebted to the kindness of the Rev. Henry John Todd, minor canon and librarian of the cathedral in that city, and vicar of Milton, in Kent; whose late ingenious publication of the "Lives of the Deans of Canterbury" does the very candid writer so much credit.

ham* appointed him one of his domestick chaplains. In February, 1724-5, he was nominated a preacher at Whitehall, by Dr. Edmund Gibson, bishop of London. From 1725, till the latter end of 1729, we find him curate of Yelling, in Huntingdonshire.

In 1733-4, January 18, Mr. HILDESLEY was appointed chaplain to *Henry*, viscount St. John, the famous lord *Bolingbroke*, though not so named in the qualification filled up by his lordship, where his signature is only "*St. John* †." On the 10th of May, 1742, he was nominated chaplain to *John*, lord viscount St. John: no mention is made of his resignation of the former chaplaincy to his lordship's relative, lord Bolingbroke; but, *perhaps, that active politician was not then in England.*

* On whom, as a patriot, so high an eulogium is bestowed by Mr. Pope, in his Moral Essays:

And you, brave COBHAM, to the latest breath,
Shall feel *your ruling passion* strong in death;
Such, in those moments, as in all the past,
"Oh! save my Country, Heaven! shall be your last."

Mor. Ess. I. vol. III. p. 192.

† As it varies from the usual form, we have given a copy of it in the APPENDIX, No. I.

In

In February, 1730-31, he was presented by his college to the vicarage of Hitchin, in Hertfordshire; and the same year married miss Elizabeth Stoker, with whom he lived in the utmost conjugal affection for upwards of thirty years. It does not appear that they had any children.

At Hitchin his constant attention to the duties of his function, from inability to keep a curate upon so small a living, impaired for a time his weakly constitution*; and having, soon after his institution, been obliged to bestow great expence on the vicarage-house, which before he came to it was but a poor mean dwelling,—in order to improve his finances, he undertook the instruction of from four to six select pupils, as boarders with him. It was his general custom, at this period, to preach either from memory or short notes; and at a visitation at Baldock he delivered his discourse to the clergy from memory alone, with a very singular and agreeable address.

In October, 1735, Mr. HILDESLEY succeeded to the neighbouring rectory of

* See his Letter to Dr. Doddridge, in the APPENDIX, No. XVII. Letter 3.

Holwell,

Holwell, in the county of Bedford, and about three miles from Hitchin, upon the presentation of Ralph Radcliffe, esq. of Hitchin-Priory, who had a great respect for his many amiable and engaging qualities; and always, with affectionate jocoseness, was wont to call him "Father Hildesley." On this rectory, which he held for about two and thirty years, and to which he was inducted by mandate, November 15, 1735, he greatly distinguished himself by a very diligent attendance on the business of his extensive parish. It is said to have been much neglected by the former incumbent; and he therefore redoubled his exertions, took his constant rounds to visit his parishioners both in the town and country, and talk familiarly amongst them, old or young, without distinction, in the most friendly affectionate manner, upon moral and religious topicks. He preached, alternately with his curate, at the two livings; and, above all other objects, he made those of the rising generation the peculiar ones of his indefatigable attention. He seems, indeed, very remarkably, through life, to have realized the character of "an instructor

structor of the foolish, and a teacher of babes in Christ *." Every Friday evening, and sometimes twice in the week, at seven, throughout the year, he catechised in church, and conversed with the younger part of his congregations, choosing an hour for them, when the business of the day was over, and they could best be spared : and upon Good Friday in particular, from year to year, he distributed such good books among them, as he thought might best tend to establish their improvement in religion and morals. "Permit me here," says a writer unknown, "to pay a tributary truth to the memory of bishop HILDESLEY. It was his custom at Hitchin to receive once or twice a week, in an evening, as many boys from the different schools there, as were willing to attend him, where I was a frequent attendant. If any others remain, I trust they will acknowledge with me, that he took affectionate and zealous pains to make us profit by his good admoni-

* See Rom. II. 20. comp. Matt. XVIII. 10, and particularly see his letter to Dr. Monsey, Mar. 5, 1764, at the close.

tion;

tion; of which I hope ever to retain a grateful remembrance*.”

Such, for near twenty years, was the humble, but very useful, situation of this good man: during the latter part of which it appears, that his exemplary conduct had strongly recommended him to the notice of his grace the duke of Athol, lord and patron of the bishoprick of Sodor and Mann†; who, knowing his value, as a man and a divine, justly considered him a proper person to succeed bishop WILSON.

A fit occasion here offers, and we gladly avail ourselves of it, to say a few words respecting the last-mentioned prelate; who certainly shone forth as one of the most excellent that ever adorned the episcopal character. His lordship was singularly long indulged to the diocese of Sodor and Mann, by divine Providence; having presided over it for more than half a century! He was eminently distinguished for

* See a letter in the Gentleman's Magazine for May, 1796, p. 379, signed INSULARIS. The letter is there dated July 10, 1795,—above two years before the editor had any thought of drawing up these Memoirs.

† See the APPENDIX, No. II. and No. XIII.

the great sanctity and rectitude of his life, no less than for his benevolence, hospitality, and unremitting attention to the wants and happiness of the people entrusted to his guardian care. He encouraged agriculture amongst them, established schools for the instruction of the young inhabitants, and founded parochial libraries in every district of his diocese. His virtues were, in short, so numerous, and so amply displayed, that he approved himself in every sense an inestimable blessing to the Isle of Mann, and an ornament to human nature. Venerable in his aspect, meek in all his deportment, his face illumined with true christian mildness, and his heart glowing with godlike philanthropy*, he *went about*, like his divine master, *doing good*. His whole character expressed the mind within, and gave to every beholder an animating idea of the "beauty of holiness." With that pride and avarice, which some have been found to assume,

* See the portrait of bishop Wilson, taken when he was above seventy years of age; engraved by Vertue in the year 1735, and prefixed to his lordship's works, in quarto.

who

who yet bore the name of prelates, he was totally unacquainted. He was in fact too great to be proud*, and too feelingly liberal to be covetous. His palace was the Temple of Charity. Hospitality stood at his gate, and invited the stranger and the beggar alike to a plenteous repast: infomuch, that it was not unaptly observed, by a gentleman of the island, who knew him well, "that his lordship kept beggars from every body's door but his own." The day he consecrated to benevolence; and the night to that ardent and sincere devotion, which issues from the heart. His revenue was dedicated to the poor and needy; and, not contented with

* Our great moral bard is very pointedly severe, but just, on this head, in his "INFIDEL RECLAIMED."

"What station charms thee? I'll *install* thee there:
'Tis done. And art thou greater than before?
Then thou, before, wast something less than man.
Has thy new post betray'd thee into *Pride*?
That treacherous *Pride* betrays thy dignity:
That *Pride* *defames* *Humanity*; and calls
The being mean, which staffs or strings can raise!
That *Pride*, like hooded hawks, in darkness soars,
From blindness bold, and towering to the skies.
'Tis born of *Ignorance*; which knows not man
An angel's second;—nor his second long."

NIGHT-THOUGHTS. VI.

sup-

supplying the transient wants, or mitigating the temporary woes of mankind, he was solicitous, both by precept and example, to conduct his little flock to the kingdom of heaven.

Thus to relieve the wretched was *his pride* ;
 And ev'n his failings lean'd to Virtue's side :
 But, in his *duty*, prompt at ev'ry call,
 He watch'd and wept, he pray'd and felt for all.
 And, as a bird each fond endearment tries
 To tempt her new-fledg'd offspring to the skies ;
 He tried each art, reprov'd each dull delay,
 Allur'd to brighter worlds, and led the way *.

He died in the ninety-third year of his age, on the 7th of March, 1755, justly revered and lamented by the whole island, and by all good men. His grave was watered with the tears of those whom his bounty had supported, whom his benignity had gladdened, or his eloquent piety had "turned unto righteousness." Even to this day, many of the inhabitants never hear his name mentioned, but the drops of gratitude insensibly swell in their eye ; while the faltering tongue blesses the memory of their pious benefactor, whose unbounded kindness towards them

* GOLDSMITH, "Deserted Village."

still survives his ashes *. He lies buried in the church-yard of Kirk-Michael; and over his remains a monument has been raised by his only son, with a very short and modest inscription, concluding emphatically with these words,

“LET THIS ISLAND SPEAK THE REST!”

No better monument, however, can possibly exist of so great a character, than his own numerous and valuable writings already mentioned.

If any thing in this world can make up for the loss of such a man, and at so interesting a period, it very happily occurred in the case before us. Their *Father* had reserved yet another blessing for the inhabitants of *Mona*!

——— *Primo avulso, non deficit alter
Aureus; et simili frondescit virga metallo†.*

* For part of this just eulogium the editor is indebted to an elegant work, intitled, “A Tour through the Isle of Mann; by David Robertson, Esq.” large 8vo. 1794; sold by Payne, Egerton, Whites, and Deighton.

† VIRG. *Æn.* VI. 143.

“——— The first pluck’d off,
Still other gold succeeds; another branch
With the same vegetable metal blooms.”

Mr.

Mr. HILDESLEY was well calculated to heal the wounds so deeply inflicted by the decease of his pious exemplar: he accordingly accepted the nomination of the duke of Athol to the bishoprick of SODOR and MANN*, in 1755; and after being created Doctor in Divinity on the 7th of April in that year, by archbishop Herring, a licence of consecration, within the province of Canterbury, was granted by his grace the 24th of April: in pursuance of which he was consecrated in Whitehall chapel on the 27th by Dr. Hutton, archbishop of York; assisted by Dr. Richard Trevor, bishop of Durham; Dr. Richard Osbaldeston, then of Carlisle; and Dr. Edmund Keene, then of Chester; being all the bishops of the Northern Province: and, on the 6th of August following, was installed in the usual place for that solemnity, the cathedral of St. German on Peel, in the Isle of Mann.

Painful to many, from long habits of esteem, yet pleasing to all who loved him, this most unexpected event was, perhaps,

* Respecting these names, and for a copy of the Instrument of Acceptance, see APPENDIX, No. II. III.

in several respects, equally fortunate for himself, and for the numerous claimants of his future paternal concern. With a frame that had never been athletick, his health, at near three-score years of age, was not likely to be recruited, amidst the united pressure of those clerical and school engagements, in which, as they were pursued from just and steady principle, he seems closely to have occupied his whole time. Of his consciousness of this we have a proof, in one of his lordship's letters, written several years after his consecration; and which also shews how much his thoughts were habitually directed towards that kind over-ruling Providence, which best regulates all our temporal, no less than our eternal, interests. "I am, says he, or shall be in a few weeks, entered on the eighth year of my present station; and (thank God!) have enjoyed as much health as I can remember to have had in the eight years preceding. However, I cannot but have occasion to think that *I was removed at a critical juncture*; when the double charge of my pupils, and a large parochial cure together, began to be too heavy for my
weak

weak shoulders. I have indeed, in my new province, as much *care*, but not quite so much *labour* *."

For some time, after his promotion to the diocese, he had been obliged to retain by commendam the rectory of Holwell, on account of the smallness of his episcopal income, which was too slender to support the dignity of his station †.

So

* See his letter to the Rev. W. Cumming, of March 20, 1762, Appendix, No. XVII. Letter 16.

† The following memorandum is found amongst the bishop's papers, in his own hand-writing.

EXPENCES, FEES, and other CHARGES attendant and consequent upon my taking the bishoprick of Sodor and Mann, 1755.

	£.	s.	d.
Doctor's degree - - -	39	4	6
Royal assent - - -	60	0	2
Confirmation by Abp. Canterbury	£. 28 11 6	67	0 10
Confirmation by Abp. York			
Consecration dinner, and gloves -	32	14	0
Mr. Pearson, for transacting -	5	5	0
Robes and gown, &c. -	37	1	6
Seals - - -	14	10	6
Commendam - - -	45	5	1
Installation charges - - -	2	19	2
Journey and travelling charges, from setting out of Hitchin, to arrival in the isle	123	15	3
Carried over - - -	427	16	0

So soon, however, as an eligible occasion presented itself of so doing, he resigned it, in September, 1767; as we learn by the following letter from Dr. Green, bishop of Lincoln, his diocesan.

“ Buckden, Sept. 30, 1767.

“ My good Lord,

“ I have accepted your resignation of the rectory of Holwell, agreeably to your request, and have filed my acceptance in due form. As you have had thoughts for some time of resigning this living, I am very glad you have so good an occasion of doing it now. The mastership of Sherburn hospital is, I find, a valuable preferment, with a good house, and agreeable situation: and it will give every one pleasure to hear, that the bishop of Durham has shewn so proper a mark of

	£.	s.	d.
Brought over	427	16	0
Household goods bought new	£.255	0	1½
Paid to Dr. Wilson, for }	245	11	5½
stock and grain			
	500 11 7½		

Sum total of expence, in coming to settle at Bishop's court	928	7	7½
---	-----	---	----

his

his favour and regard to one, who will become it so well.

“ I am, my lord, with my respectful compliments to the lord bishop of Durham,

“ Your lordship’s

“ brother, and faithful servant,

“ JOHN LINCOLN *.”

Bishop HILDESLEY held till his decease the above-mentioned mastership, or office of master or *almner* of Christ’s hospital in Sherburn, near the city of Durham †. It was worth to him about a clear four hundred and fifty pounds *per annum*, though said by some to be of much greater value ; and had been very kindly given by his friend bishop Trevor, upon the decease of Dr. David Gregory, dean of Christ-church, Oxford ; to which, after being licensed, *pro formâ*, as a publick preacher throughout the diocese of Durham, he was collated and inducted October 10, 1767.

This wholly-unsought preferment was attended with a very pleasing circumstance

* See archbishop Secker’s letters to bishop Hildesley on this occasion, APPENDIX, XVII. Let. 31.

† For further particulars respecting this very venerable institution, see Appendix, No. VI. VII. VIII.

of recommendation, and has something in it remarkable. It now appears that the "*Minor*" already noticed *, on whose behalf Mr. HILDESLEY, when young, had been offered to hold the rectory of Houghton cum Witton, was no other than the honourable Richard Trevor, then only about nineteen years of age, and who afterwards became lord bishop of Durham. This, had we no other voucher, is confirmed by the following extract of a letter from the brother of Mr. Hildesley to him, on the occasion of the vacancy, dated May 31, 1726; wherein he says, "Upon making inquiry for you, I have learnt from * * * * *, that a young gentleman, a relation, or of the name of lord *Trevor*, will take Houghton and Witton living, if Mr. Hildesley has it not in this manner. Sir John will allow a hundred a year to you, to serve the cure, and the house and gardens for our family: only one room and bed to be reserved for Mr. Trevor, when he shall come into the country; so that you might then hold your fellowship and Whitehall with it."

* Page 8.

The

The intended young incumbent was the fourth son of Thomas, lord Trevor, baron of Bromham, in Bedfordshire, by Anne his second wife, widow of sir Robert Bernard, bart. He was born September 30, 1707, and, after receiving the first rudiments of education at Bishop-Stortford school, was removed to Westminster; and when of proper age entered a gentleman commoner of Queen's college, Oxford. In 1727, he was elected fellow of All-Souls, where he took his degree of A. M. January 28, 1731. On his receiving priest's orders in 1732, he was presented, by his relation sir Robert Bernard (who succeeded sir John as patron), to the rectory of Houghton cum Witton, which had been retained for him during his minority. In 1735, Mr. Trevor succeeded Dr. Terry, as canon of Christ-church; and on the 10th of June, 1736, proceeded LL. D. for which degree he went out grand compounder. In January, 1744, he was, by king George II. appointed bishop of St. David's; from thence translated to the see of Durham, November 9, 1752; and, upon the death of Dr. Gregory in 1767, his lord-

lordship conferred the mastership of Sherburn house on bishop Hildesley, as above-mentioned.

So lasting a sense of recollection, benevolence, and respect for a worthy and amiable acquaintance, after a period of more than forty years, is a very convincing evidence of Dr. HILDESLEY's merits, in the estimation of bishop Trevor; and certainly reflects equal honour both on the receiver and the giver.

"No bishop in our days hath done himself so much honour," says archbishop SECKER, "by the disposal of his preferments, as the bishop of *Durham*; and he hath out-done his own out-doings, in the offer which he hath made to your lordship. *I insist on your telling him that I say so.*" Such a testimony, from such a man, must have been highly pleasing to all concerned*.

The elegant and truly dignified prelate of Durham, after experiencing, and enduring with exemplary fortitude, a most cruel and painful illness, which turned to gangrene, died much regretted, January 9,

* See his Grace's Letter, (XXXI) before referred to, p. 23.

1771, in the 64th year of his age, and 19th of his translation*.

Previous to his residing in the Isle of Mann, bishop HILDESLEY called to take leave of his people at Hitchin; to whom he had become justly endeared, and for whom, as well as for his parishioners at Holwell, he always retained and manifested the greatest respect and cordiality. His farewell sermon at Hitchin is still remembered: it drew tears from all who heard it: and when he visited the parish two years after, on returning to England from his diocese, he affectionately recognized the meanest of his catechumens, and other friends. The discourse which he preached to them upon this trying occasion was peculiarly pathetick; for it came from the heart of a much-loved speaker, soon to be heard by them no more! On his leaving the town, the streets were crowded with multitudes, to pay him every mark of esteem; which he returned with equal sensibility and kindness.

* For a most excellent character of bishop Trevor, see Gentleman's Magazine, for 1777, p. 625.

Nor did his pastoral attentions cease with his personal residence amongst the people, whom he had so long and faithfully served: for, immediately on quitting them in 1755, he allowed forty pounds yearly out of his income, for a joint assistant both at Hitchin and Holwell, to continue those additional duties of summer-morning sermons and friday-evening lectures, which he had introduced at Hitchin some considerable time before. "I mean it," said his lordship, "as a service and testimony of gratitude to my late flock; and I heartily wish them, and their new pastor, whom Providence has sent them to succeed me, happy in each other*."

Having thus most worthily succeeded the good patriarch bishop WILSON,—who, it is memorable to observe, had presided over the diocese even before Dr. HILDESLEY was born,—he made it the invariable rule of his conduct, the *jus et normam agendi*, throughout his whole episcopal career, to tread as nearly as possible in the well-beaten steps of his predecessor.

* See letter to Mr. Cumming, of 2d April, 1756. Appendix, No. XVII, Letter 7,

Both

Both in his various letters and in his conversation, it was always his custom to speak of the deceased prelate with a kind of filial respect and veneration. In his preface to an anonymous, but excellent little treatise, published in 1762, and mentioned hereafter, bishop Hildesley says to his insular brethren of the clergy, "Let us heartily set ourselves to the discharge of our province, as *catechetical instructors*, in the parochial districts of our isle; where, *for want of BIBLES*, and other good books in the *mother tongue* of the country, (excepting an "Exposition of the Catechism, in Manks and English," which our late worthy and Right Reverend Diocesan helped us to; *and for which, and many other instances of his fatherly care, we never can be thankful enough, nor revere his memory too much*)—the youth of our numerous flocks, without our more than ordinary labour and attendance in the work of *personal instruction*, must inevitably be sunk in darkness and ignorance, with respect to religious principles."

At times, however, with graceful humility, and with a candour which does
him

him infinite honour, he was wont, in pointed terms, to lament his conscious inferiority to bishop WILSON; whose transcendent merits, as he justly seemed to think,

————— “ would set him up to view,

“ And shew him in the fairest point of light,

“ To make his virtues, or his faults, conspicuous *.”

He felt, indeed, the peculiarity of his situation, in having immediately followed a prelate so singularly remarkable, not for his piety only, but for the most unre-mitted compassion and beneficence towards the poor and ignorant, and even to the vicious around him. So just was the observation made by an ingenious writer, who has considered their characters with no small degree of attention, “ that these two holy men seem to have been selected by Providence, and crowned with length of years, that by their pious labours they might humanize and enlighten a much-uncultivated people †.”

On

* Addison. CATO. See also his letter to archbishop Drummond, Appendix, XVII. Letter 17.

† ROBERTSON, TOUR, p. 109. Of their seclusion in the devious Isle of Mann it might be said, with Seneca,

On his coming to the diocese of Mann, he accordingly set himself to the various duties of his charge with a generous assiduity; and, amongst the very chief of those duties, he undertook to execute, if possible, the arduous task of getting the Holy Scriptures translated into the Manks language, and printed for the use of the native inhabitants.

“ This language, says bishop Wilson, is supposed to be the ancient *Gaelick*, or *Erse*, and a dialect of that spoken in the Highlands of Scotland. It has also a mixture of certain words from the Greek, the Latin, and the Welsh, with many others of English origin; to express the names of things recently introduced among them, and which were formerly unknown to the people of the island; whose ancient simplicity of living and speech appears in a variety of instances.

neca, “ *Tenuit illos, in hoc genere vitæ, multum bonarum artium, amor virtutum atque usus; cupiditatum oblivio; vivendi atque moriendi scientia;—alta rerum quies.*” De Brev. Vitæ, cap. xix. The two prelates, in succession, presided over the diocese for the space of seventy-four years: bishop Wilson having held it fifty-seven years; and Dr. Hildesley seventeen; few, indeed, but well employed!

Thus,

Thus, for example, they do not generally reckon the time, in Manks, by the hours of the *day*, but by the "*Tra Shirveish*;" that is to say, the *church-service time*; namely, *nine* in the morning, or *three* in the afternoon: and hence they term it "*an hour, two hours, &c.* before or after service time." In this language it is likewise observable, that the substantive is generally put before the adjective; and many things, which, in the English tongue, are derived from the Latin, or Greek, and can be little understood by such as know nothing of those languages, are in Manks expressed by a periphrasis, easily understood by the common people of the island *."

The important translation of the Scriptures above-mentioned had been already begun by bishop WILSON; who, in the most disinterested manner, and at his own expence, proceeded so far, as to print

* See bishop Wilson's "Short History of the Isle of Mann;" which, at the desire of bishop Gibson, was inserted in his second edition of Camden's BRITANNIA. Camden's own account of it was partly furnished him by a letter from Dr. John *Meryk*, or Merrick, formerly bishop of Mann, who held the diocese from 1577 to 1599.

the

the *Gospel of St. Matthew*; and had also prepared for the press a manuscript version of the other Evangelists, and the Acts of the Apostles, which afterwards underwent a very careful revision.

Impressed, therefore, with deep solicitude and concern for the spiritual welfare of a flock, which Providence had so very unexpectedly entrusted to his care, bishop HILDESLEY could have no rest till he had accomplished this glorious design. It lay, indeed, so much at his heart, that he was often heard to say, “he only wished to live to see it finished; and he then should be happy, die when he would.”

Philosophers tell us, that this species of desire is given us by nature for the best of purposes; and that no one can execute any thing well, in which he is not earnestly interested. It was thus that Themistocles used to walk about the publick places of Athens by night, from an inability to sleep; and being asked the reason, he returned for answer, “that the trophies of Miltiades would not let him sleep*.”

Such,

* “Noctu ambulabat in publico Themistocles, quòd somnum capere non posset: quærentibusque responde-

Such, but from far higher motives, appears also to have been the generous anxiety of our good bishop.

There is something so suitable in what we find advanced upon a similar occasion, in the time of James I. that a few extracts modernised from the elaborate preface of the Bible translators of that period, may carry their own apology.

“What piety, say they, can exist, without truth? what saving truth, without the word of God? what word of God, whereof we may be sure, without the Holy Scriptures? Those scriptures we are commanded to search: they are commended, who did search and study them; they are reprov’d, who were either unskilful in them, or slow to believe their salutary doctrines: they can make us wise unto salvation. If we be ignorant, they will instruct us; if wandering in error, they will bring us home; if disorderly, they will reform us; if in heaviness, they will

bat, *MILTIADIS Tropæis se è somno suscitari.*” *Cic. Tusc. Quæst. lib. iv. 19. VALER. MAX. lib. viii. cap. 14.*

See the bishop’s animated letters to Dr. Monsey, dated Jan. 31, Sept. 29, 1764, and March 4, 1765, in the Appendix, No. xvii. letters 22, 27, 28.

comfort

comfort us; if dull, quicken us; if cold, inflame us. Love the scriptures, and wisdom will love thee.

“ But, how shall men meditate in that, which they cannot understand? how shall they understand that, which is kept close in a tongue unknown*?. Unless I comprehend the proper force and import of that which is uttered in my hearing, no one can converse with me; and in vain shall I ask for an explanation. So said St. Paul; and that without excepting any tongue, whether Hebrew, Greek, or Latin. Let the speaker’s language be ever so copious, harmonious, expressive, or polite, I shall hardly be able to distinguish it from that of the most unpolished savage.

“ It is translation therefore which alone can draw aside the curtain, and enable us to

* Ἐὰν ὃν μὴ ἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῇ λαλῶντι βάρβαρος· καὶ ὁ λαλῶν ἐν ἐμοὶ βάρεταρος. 1 COR. xiv. 11. Thus the Scythian accounted the Athenian whom he did not understand, barbarous; and the elegant Ovid, when exiled amongst the rude inhabitants of Pontus, says,

“ Exercent illi sociæ commercia linguæ;
Per gestum res est significanda mihi;
Barbarus hîc ego sum, quia non intelligor ulli,
Et rident stolidi verba latina Getæ.”

TRIST. v. Eleg. x. 35.

Such, but from far higher motives, appears also to have been the generous anxiety of our good bishop.

There is something so suitable in what we find advanced upon a similar occasion, in the time of James I. that a few extracts modernised from the elaborate preface of the Bible translators of that period, may carry their own apology.

“What piety, say they, can exist, without truth? what saving truth, without the word of God? what word of God, whereof we may be sure, without the Holy Scriptures? Those scriptures we are commanded to search: they are commended, who did search and study them; they are reproved, who were either unskilful in them, or slow to believe their salutary doctrines: they can make us wise unto salvation. If we be ignorant, they will instruct us; if wandering in error, they will bring us home; if disorderly, they will reform us; if in heaviness, they will

bat, MILTIADIS Tropæis se è somno fuscitari.” CIRC. Tusc. Quæst. lib. iv. 19. VALER. MAX. lib. viii. cap. 14. See the bishop's animated letters to Dr. Monsey, dated Jan. 31, Sept. 29, 1764, and March 4, 1765, in the Appendix, No. xvii. letters 22, 27, 28.

comfort

comfort us; if dull, quicken us; if cold, inflame us. Love the scriptures, and wisdom will love thee.

“But, how shall men meditate in that, which they cannot understand? how shall they understand that, which is kept close in a tongue unknown*?. Unless I comprehend the proper force and import of that which is uttered in my hearing, no one can converse with me; and in vain shall I ask for an explanation. So said St. Paul; and that without excepting any tongue, whether Hebrew, Greek, or Latin. Let the speaker’s language be ever so copious, harmonious, expressive, or polite, I shall hardly be able to distinguish it from that of the most unpolished savage.

“It is translation therefore which alone can draw aside the curtain, and enable us to

* Ἐὰν ὃν μὴ εἶδω τὴν δύναμιν τῆς φωνῆς, ἴστωμαι τῇ λαλῶντι βάρβαρος· καὶ ὁ λαλῶν ἐν ἐμοὶ βάρεταρος. 1 COR. xiv. 11. Thus the Scythian accounted the Athenian whom he did not understand, barbarous; and the elegant Ovid, when exiled amongst the rude inhabitants of Pontus, says,

“Exercent illi sociæ commercia linguæ;

Per gestum res est significanda mihi;

Barbarus hîc ego sum, quia non intelligor ulli,

Et rident stolidi verba latina Getæ.”

TRIST. v. Eleg. x. 35.

look into the Holy Place. Indeed, without translation into the vernacular and vulgar tongue, what are the unlettered of mankind, but as children waiting at Jacob's well, plenteous, tho' deep, without a vessel wherewith to draw up its vivifying waters! or, as that learned person mentioned by *Isaiah*, to whom, when a sealed letter was delivered, with the request, "*Read this, I pray thee,*" he was fain to make this only answer, "*I cannot, for it is sealed;*" and the letter was then delivered to him that was unlearned, saying, "*Read this, I pray thee;*" and he, of course, replied, "*I am not learned*.*"

"While God determined to be known only in Jewry, and to have his name great in *Israel* alone; while the dew lay on *Gideon's* fleece, and all the earth besides was dry; then, for one and the same people, who spake all of them the language of *Canaan*, one and the same original word of God, in their native *Hebrew*, was sufficient. But, when the fulness of time drew near, in which the sun of Righteousness, the son of the Highest, should come, ordained of God to be a reconciliation, through faith in his blood,

* See *John* iv. 11; *Isaiah* xxix. 11, 12.

not of the Jew only, but of the Greek, and of all them also who were scattered abroad; then it pleased the Lord to stir up the spirit of a liberal prince, to procure the translating of the book of God out of the Hebrew into *Greek*; and this, commonly called the version of the Seventy Interpreters, prepared the way of our Saviour amongst the Gentiles, by *written preaching*, just as did the Baptist St. John amongst the Jews, by *vocal doctrine*.

“Some considerable time after this, other translations also were made of scripture into the *Latin* tongue; and these, for the most part, were executed with that evidence of great learning, judgement, industry, and faithfulness, as to bind the Church to such zealous labourers in a debt of especial remembrance and gratitude.

“Nor were the godly learned content only with having the scriptures in those tongues, Greek, or Latin, which themselves exclusively understood; but, for the edification of the unlearned, who hungered and thirsted after righteousness, and had souls to be saved, as well as they, these true benefactors provided translations into the vulgar native language, for their

countrymen ; infomuch, that most nations under Heaven, shortly after their conversion to Christianity, could hear Jesus speaking to them in their mother tongue ; not by *the voice of their Minister* only, but likewise by the *written word, translated and visible*, for their daily instruction and comfort.

“ If, then, to have the lively oracles of Heaven thus familiarised to profelytes and converts from very early times, appears not only to have been thought on, but practised with energy and success ; no doubt, it was because the work was esteemed most profitable, for the readier introduction of saving faith into the hearts of men, who now were happily enabled to say, in the words of the Psalmist, “ As we have *heard*, so have we *seen*.”

“ The judgement of Aristotle is well known, and worthy of remembrance ; (nor does it, in the case before us, seem inapplicable to the good Bishops WILSON and HILDESLEY.) “ If Timotheus, said he, had not been, we had not had much sweet musick ; but if Phrynus, his master, had not been, we had not had Timotheus.” Blessed therefore be they, and most honoured

noured be their names, who brake the ice, and gave free issue to that vital stream, which helpeth forward to the saving of souls. To this end, what can be more powerfully conducive, than to deliver God's book unto God's people in a tongue which they understand; sensible, that of an hidden treasure, and of a fountain that is sealed, there is no profit? How many books of profane learning have been retraced again and again, by the same translators, and by others! Of one and the same book of Aristotle's Ethicks, there are extant not so few as six or seven versions. Now, if this cost may be justly bestowed upon the fragile Gourd, which affordeth to man a little shade, which to-day flourisheth, and to-morrow is cut down; what may we not bestow, nay, what ought we not to bestow, upon the generous Vine, whose fruit maketh glad the conscience of man, and whose stem abideth forever? And this is that word of God, which learning and labour, piety and zeal, so long persevered to translate, and at length were happy to achieve."

For this salutary purpose were many chosen, worthier in other men's eyes than in their own; who, seeking the truth rather

ther than their own praise, saw in their respective exertions their exceeding great reward; and thus, through the good hand of God upon them, brought their work to that finished close, which is now so joyfully experienced in the Isle of Mann.

In the year 1699, the year after his consecration, and fifty-six years previous to Dr. HILDESLEY's accession,—bishop WILSON had published a small catechetical treatise, in Manks and English, intituled, “The Principles and Duties of Christianity.” This he caused to be printed, for the use of the Islanders; and it was certainly the second, at least, if not the first book, that ever appeared in the Manks language. It had often indeed been said, that the Holy *Bible* was long since translated into that language, under the care of bishop Philips; a man much esteemed for his learning, piety, and hospitality, who was consecrated to the diocese in 1605, and died in 1633. And to this report Camden adds, “But, by reason of his death, it never came to the press; so that the ministers read the scriptures to the people in the Manks language out of the English;—by what bishop Hildesley
elsewhere

elsewhere calls "an offhand translation." Upon the best inquiry, however, that can be made, the fact appears to be simply this; that no more was attempted by bishop Philips than a translation of the *Book of Common Prayer*; which, although still extant, had long ago become obsolete, and is of no use at all to the present generation*.

Bishop WILSON, some time after, corrected and improved his very useful tract, by making considerable additions; and in this shape he called it "The Knowledge and Practice of Christianity made easy to the meanest capacities; or, an Essay towards an INSTRUCTION for the INDIANS," 12mo; under which title it was first published in the year 1740, and hath since gone through several editions both in Manks and English.

The plan for translating the *New Testament* took its rise under peculiar circumstances, and proved at length the happy offspring of misfortune. It had originally been concerted between bishop WILSON, and Dr. William Walker, one of his Lord-

* See CAMDEN, *Britannia*, p. 1069; and bishop Wilson's *History of the Isle of Mann*.

ship's vicars-general, whilst prisoners in the gaol of Castle-Rufhin; to which place, in the year 1722, they had been most wickedly committed by a captain Alexander Horne, the then abandoned governor of the island; and where they were not only kept for two months closely confined, but all persons were denied admittance within the walls, to see or converse with them *. The printing of St. Matthew's gospel alone, as before observed, together with a translation in manuscript of the other

* "*Carcerem intravit, documenta nova, disciplinamque optimam, consolationem plurimam hominibus adhibiturus: carcerem intravit, ignominiam ipsi loco detracturus; neque enim poterat carcer videri, in quo SOCRATES erat.*" *SENECA, Consolat. ad Helviam.* For an ample, but painful detail of particulars so inhumanly injurious; and by which, from the dampness of his prison, the good prelate contracted a disorder in his right hand, which so disabled him from the free use of his fingers, that he ever after was obliged to write with his whole hand grasping the pen; see the life of bishop Wilson, by Mr. C. Cruttwell, prefixed to his lordship's works, in quarto, p. lxxxii. xlvii. and l. To the exile or the imprisonment of a Boethius, a Grotius, a Raleigh, and others, the world is indebted for those excellent philosophical, religious, and historical productions, which have dignified the sufferings of genius, and greatly benefited mankind.

three,

three, and of the Acts, closed the progress of this generous design, which death denied bishop Wilson the power to finish.

It was thus left to the care and resolution of his worthy successor; who, at length, had the great honour and happiness to see it completed, by the divine blessing upon his own endeavours, and on those of his clergy, in consequence of a successful application made to the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE; who, immediately, and in the most liberal manner, espoused the cause,—together with the aid of many persons of eminence and distinction, who were pleased to honour themselves by patronising the undertaking. Doctor Thomas Wilson, late a prebendary of Westminster, and rector of St. Stephen's, Walbrook, son of the former prelate *, sent bishop HILDESLEY the first twenty guineas, to encourage a subscription which was strenuously solicited in person by his lordship, for defraying the great expence; and he also very essentially forwarded the good work, by giving up such parts of it then in his

* For a short account of whom, see the APPENDIX, No. xiii.

possession,

possession, as had been printed or translated under the inspection of his father.

At first, with the sanction and support of the society, Dr. HILDESLEY printed only The New Testament; The Book of Common Prayer*; The Christian Monitor; Mr. Lewis's Exposition of the Catechism; and Bishop Wilson's Form of Prayer, for the use of the Herring Fishery†. But the benefactions came in so far beyond their expectation, that in or about the year 1766 they were encouraged to set on foot a Manks version of the *Old Testament* also, entire‡. Let it here be observed, that

* This was translated, under the bishop's direction, by the clergy of his diocese; revised by the Rev. Matthias Curghey, Vicar-General, Rector of St. Mary Ballaugh; the Rev. Philip Moore, Rector of St. Bride, Chaplain of Douglas; the Rev. James Wilks, Episcopal Register, Vicar of St. Michael; and the press corrected by the Rev. Thomas Corlett,

† See a curious and interesting note on bishop Hildesley's letter to Dr. Monsey, dated May 6, 1760, inserted in the APPENDIX, No. xvii. letter 14.

‡ The following article of advertisement appeared in the Historical Chronicle of the Gentleman's Magazine for January, 1765, p. 43.

“The bishop of Sodor and Mann, and the Society for promoting Christian Knowledge, have received large subscriptions

that the clergy of the Isle of Mann are, generally speaking, natives; and indeed it cannot well be otherwise; none else being sufficiently qualified to preach and administer the sacraments in the Manks language; for, although there is an English school established in every parish of the island, the English tongue is not even yet well understood by at least two thirds of the inhabitants; so hard is it to change the language of a whole country!

To surmount, as far as possible, this natural inconvenience, the insular clergy did all in their power to dispel the darkness that surrounded them. They were particularly active to promote the desired translation, by portioning out, with judgement and with zeal, the several parts which each of them was to execute*: they had put *their hands to the plough*; they would not

subscriptions for the promulgation of the Gospel in the Isle of Mann, and for distributing books of devotion among the inhabitants, in their own language; there being, as it is computed, *more than twenty thousand* men, women, and children on the island, very few of whom understand English."

* See their memorable address to bishop Hildesley, in the Appendix, No. x. and the conclusion of our narrative respecting the Manks version, Appendix, No. xi.

look

look back. And thus, after a patient perseverance, through the space of twelve or fourteen years, most happily was brought to perfection a vast design of true philanthropy; the result of labour, study, and munificence; which at once has done the highest credit to all who were concerned in it; and reflects additional glory on the principles of christian piety.

How cordially grateful must such an event as this have proved to their liberal minds who were any way interested in its production! How infinitely must the exultations of each contributor have transcended all that self-congratulation, which the brightest of the Pagan world could ever feel! One might imagine the heart of every one engaged in an undertaking so truly laudable and benign, to have consciously exclaimed upon this occasion, and with sentiments far above those of the elegant Roman bard *,

More durable than brass the living page,
Which here we consecrate to youth and age :
Higher this sacred monument shall rise
Than pyramids that brave Egyptian skies.

Our

* HOR. Carm. lib. iii. ode ult.

Our seas may waste, our skies in smoke decay,
 Rocks fall to dust, and mountains melt away :
 But fix'd, JEHOVAH, here, thy word remains,
 And in these records our REDEEMER reigns !

That WORD of GOD was now to be no longer a *sealed book* to the happy islanders. The highway of truth and of holiness was now safely trodden for them; and the way-faring man, though a fool in worldly respects, needed not henceforth to err therein. Before this interesting event, the humble cottager could *hear*, perhaps, *his duty*, from other lips, but one day only in the seven; whereas, henceforward, himself, and his, alike, might *read it* every day,—with increasing instruction, profit, and delight,—*in their own tongue, wherein they were born*. And all, from the greatest unto the least, might know HIM, from their own inquiry, whom well to know is the charter of everlasting life !

ΔΑΚΤΥΛΟΣ ΘΕΟΥ ΕΣΤΙΝ ΤΟΥΤΟ.

MAIR YEE SHOH!

But, in the mean time, our good bishop's health, which was always delicate, began to decline, and shewed some alarming symptoms of approaching dissolution. In October 1771, his lordship set out on
 a journey

a journey through part of his diocese, to confirm the youth of that district; and whilst at a friend's house about seven miles from Bishop's Court, was so violently affected by a sort of nervous colick, attended with stupor, that more than once his friends gave him up for gone. From this, however, in a good degree, he gradually recovered, and slowly regained his strength and spirits; but the malady returned upon him in the beginning of March 1772; and he seems now to have had an attack, somewhat of the paralytick kind, though evidently unconscious that it was so. The following is his lordship's letter to Dr. Scott, his physician, soon after this alarm:

"Bishop's Court", March 27, 1772.

"Dear Sir,

"I am now come to ask your advice, concerning the present state of my health; though at the same time I am somewhat doubtful

* This "episcopal manse," as Dr. Hildesley elsewhere calls it, the residence of the bishops of Sodor and Mann, is about a mile from Kirk Michael; and exhibits a venerable edifice. The antient palace was partly taken down in the year 1788, by Dr. Crigan, the present lord bishop of the diocese; who has erected a square tower on the site, in the Gothick stile, for his dwelling house.

doubtful of the propriety of enquiring what is to be done with, or for, an old man of seventy-three. However, you will permit me to tell my story.

“ You must know, then, that about three weeks since, I was seized with a debility of body: I say of *body*, because I had no particular defect in any limb or joint, more than a general weakness, so as to be unable to carry myself upright; insomuch as twice to fall from my chair, and once from my bed, without any paralytical symptoms, or the least disorder of my head. This was my state for about a fortnight; when I began to mend, so as to be left to walk out by myself, which I could not do for some days.

“ I hope as the summer rises I shall rise with it; but I really began to think I was upon my last legs: I sleep well, and eat a tolerable meal. I take &c. &c. which just serves to keep me to rights; and, notwithstanding this alarming circumstance of bodily infirmity, I have some thoughts, God willing, of visiting my Sherburne house: an elegantly neat structure; inferior indeed as to external magnificence, but better adapted to the ideas of comfort and refinement, in modern times.

E

mesnes

a journey through part of his diocese, to confirm the youth of that district; and whilst at a friend's house about seven miles from Bishop's Court, was so violently affected by a sort of nervous colick, attended with stupor, that more than once his friends gave him up for gone. From this, however, in a good degree, he gradually recovered, and slowly regained his strength and spirits; but the malady returned upon him in the beginning of March 1772; and he seems now to have had an attack, somewhat of the paralytick kind, though evidently unconscious that it was so. The following is his lordship's letter to Dr. Scott, his physician, soon after this alarm:

*" Bishop's Court *, March 27, 1772.*

" Dear Sir,

" I am now come to ask your advice, concerning the present state of my health; though at the same time I am somewhat doubtful

* This "episcopal manse," as Dr. Hildesley elsewhere calls it, the residence of the bishops of Sodor and Mann, is about a mile from Kirk Michael; and exhibits a venerable edifice. The antient palace was partly taken down in the year 1788, by Dr. Crigan, the present lord bishop of the diocese; who has erected a square tower on the scite, in the Gothick stile, for his dwelling house.

doubtful of the propriety of enquiring what is to be done with, or for, an old man of seventy-three. However, you will permit me to tell my story.

“ You must know, then, that about three weeks since, I was seized with a debility of body : I say of *body*, because I had no particular defect in any limb or joint, more than a general weakness, so as to be unable to carry myself upright; insomuch as twice to fall from my chair, and once from my bed, without any paralytical symptoms, or the least disorder of my head. This was my state for about a fortnight ; when I began to mend, so as to be left to walk out by myself, which I could not do for some days.

“ I hope as the summer rises I shall rise with it ; but I really began to think I was upon my last legs : I sleep well, and eat a tolerable meal. I take &c. &c. which just serves to keep me to rights ; and, notwithstanding this alarming circumstance of bodily infirmity, I have some thoughts, God willing, of visiting my Sherburn de-

house : an elegantly neat structure ; inferior indeed as to external magnificence, but better adapted to the ideas of comfort and refinement, in modern times.

E

mesnes

mesnes about Midsummer, if nothing extraordinary happen to prevent me.

“ Some of my friends in England urge me to go to Bath,—I suppose on account of my colicky disorder; but I imagine those waters will not suit me. I have found benefit from Tunbridge and Scarborough. Harrowgate I have more fancy to; but those cold springs, at my time, some are utterly against; and I am less disposed to them myself, as my old scorbutic complaint is in great measure gone. I have but one objection to Scarborough; and that is, the intolerably steep hill to walk up from the spring. Which, of all the above-mentioned, I should be glad of your direction about.

“ That I might not disappoint you of the satisfaction of your gratuitous act of voluntary friendship, communicated through Mr. Wilks, I intend the guinea I put into Mr. Dury's hands as a compensation for what I now send for; and which I hope you will accept from,

“ Dear Sir,

“ Your obliged friend, and

“ thankful humble servant,

“ MARK SODOR and MANN.”

To Dr. Scott, Douglas.

In

In consequence of this application, his lordship soon found relief from medical assistance : but, although he gained firmness enough to venture on a visit to his hospital near Durham, in June 1772, his usual vivacity was visibly much reduced, and application to business, of any kind, proved rather irksome. This continued till about the middle of November following, when he again had a favourable return of sprightliness; dispatched all common affairs without apparent fatigue; and performed the duties of his ministerial office with great alacrity.

On Saturday, the 28th of November, 1772, he was crowned with the inexpressible happiness of receiving the *last part of the Bible Translation*, so long and so greatly the object of his ardent prayers : upon which occasion, according to his own repeated promise, he very emphatically sang *nunc, Domine, dimittis!* in the presence of his congratulating family. The next day, which was Advent Sunday, he officiated in his own chapel, and preached “on the Uncertainty of human Life;” urging, with much energy, the duty of providing for our summons hence, and

standing before the great tribunal. In the evening he again called his family together, and resumed the subject "of being prepared to meet our judge, since we know not when or in what manner we may be called; shewing also in how many instances it happened, that people were deprived of their senses, as in a moment:" And this, with such convincing force, and so friendly a feeling for his domestick audience, as drew tears from every eye.

Thus, "in something like prophetic strain *," does this good man seem to have anticipated, and to have prepared others for his own death: for, on Monday following, the 30th of November, after dining and cheerfully conversing in his palace at Bishop's court, with his family and one of the neighbouring clergy around him, he was seized with a stroke of apoplexy on the left side; which, literally, in a moment did deprive him of his intellectual powers: And in this situation he remained till that day week; when he calmly resigned a valuable existence, in the seventy-fourth year of his age.

* MILTON, *Il Penseroso*; 174.

The following account of this event was given immediately after, by the Rev. Philip Moore, one of his lordship's most intimate friends*, rector of Kirk-Bride, in the Isle of Mann, chaplain of Douglas, and a very principal assistant to bishop Hildesley in his MAGNUM OPUS, of preparing the Manks Version for the press, and correcting it in its progress towards publication. It is a recital really interesting, for it comes home to men's business and bosoms, and tends to benefit the living, not to extol the dead; which a good man would not desire, and a bad man would not deserve. "I know," says one of our most elegant poets†, "what it is to lose persons, that one's eyes and heart have long been used to; and I never desire to part with the remembrance of that loss. I know how dreadful it is; I know too that I am the better for it. We are all idle, thoughtless things, and have no sense, no use at all in the world, any longer than that sad impression lasts: the deeper it is engraved, the better." If, indeed any contemplation in human life

* For more of this truly respectable divine, see the Appendix, No. IX.

† GRAY; Letter to Mason, Dec. 26, 1753.

can avail, a near view of the *sick bed*, and of *the calm departure of the just*, is surely both awakening and instructive to survivors. Such, at least, was the sentiment of one, and he too a dear and much-valued friend of Dr. HILDESLEY through life—whose incessant study of a subject so truly awful may stamp the highest sanction on its propriety :

“ When by the bed of languishment we sit,
Or o’er our dying friends in anguish hang;
Wipe the cold dew, or stay the sinking head;
Number their moments; and in every clock
Start *at the voice of AN ETERNITY!*
See the dim lamp of life just feebly lift
An agonizing beam, at *us* to gaze;
Then sink again, and quiver into death.
That most pathetick herald of our own :
How read we such sad scenes?—As sent to man
In *vengeance* ? No ! In *perfect pity* sent ;
To melt him down, like wax ; and then impress,
Indelible, death’s image on his heart *.
’Tis *here* resistless demonstration dwells :
Here real and apparent are the same :
A death-bed’s a detector of the heart :
You see *the man* ; you see his hold on heaven.
Heav’n waits not the last moment ; owns her friends
On this side death ; and points them out to men ;
A lecture silent, but of sovereign power ;
To vice, confusion ; and to virtue, peace † !”

* † YOUNG, N. Th. V. and N. Th. II.

NARRATIVE
OF THE LAST ILLNESS AND DEATH
OF
BISHOP HILDESLEY.

“It is remarkable,” says Mr. Moore, “that, for a fortnight before he died, he was, apparently, in better health and spirits than he had been for some months preceding. This is what they here call “a Lightening before Death.” On the very day previous to his being taken ill, Sunday the 29th of November, 1772, he performed the whole duty of the day in his chapel; seemingly with much ease and pleasure to himself, as well as to the great satisfaction of all his hearers; went through his domestick duties of devotion in the same manner; and, as usual, spoke for an hour in the evening to his servants and the family on religious duties and subjects, which was his constant custom. The next day, November the 30th, being a holiday (St. Andrew’s), he read the service of the day, in his chapel, equally

well and clear as on the day before *; but, it being a wet stormy day, instead of his usual morning's walk, he took several turns the length of his hall and parlour, for above an hour; talking to his sister of various matters, and about his intended journey to Sherburn and London next summer. And on her observing to him, that he would require a judicious servant to attend him, on account of his but indifferent state of health at times, he said, "any servant would do for him;" and added, "that he should have been well enough, had he not been plied with too much laudanum, in his former illness at Ballamoore †." As he walked to and fro, he sometimes took up a Spectator, that his sister had been reading, and cast his eye over it for a few minutes, and so continued his walk: then

* He also on this day wrote several letters; particularly one in behalf of a poor clergyman's widow, to procure for her an annual pension from the Sons of the Clergy.

† About nine or ten miles from his lordship's residence at Bishop's Court; and where he is said to have been seized with his first illness in October, 1771, previous to that debility of frame, mentioned in his letter to Dr. Scott, p. 48.

took

took it up again, 'till he had read it through. It was Saturday's paper, of July 26, vol. VII*. This day he had a neighbouring clergyman to dine with him, and dined with a tolerably good appetite; sat conversing with him till between three and four o'clock; rose from his chair without much effort; saw his guest to the hall, and returned to the parlour, but with a tottering hasty kind of gait, which sometimes took him since his former illness. On this, his sister begged him to sit down; but he did not; asked if Mr. Corlett was gone, for that there were two letters which might be sent by him, and took them out of his case. Mr. Corlett was called, and, coming in

* Number 441, written by Mr. Addison: in which "Man is considered as, in himself, a very helpless and wretched being; who, subject every moment to the greatest calamities and misfortunes, and beset with dangers on all sides, may become unhappy by numberless casualties, which he could not foresee, nor have prevented, had he foreseen them." The whole essay is truly excellent, for the noble reflections raised in it upon the dreary subject of human frailty; and it is so singularly adapted to the good bishop's character, and to his circumstances at the time, as to be well-worthy of the reader's perusal,

with

with his lordship's sister, found him in the chair : he took no notice of them, but seemed intent on reading, or looking for something ; on which the gentleman went away without the letters. In less than two minutes his sister returned, and found that he had fallen off his chair, and had fast hold of a moulding under the window-seat, which he had pulled off, in attempting to rise. On her approach he turned round, and looking up in her face, said, with a smile, " Hetty, I can't rise." How she got him up, and seated him in his chair, she knows not, for they were alone, and she much frightened. He had still the two letters in his hand, which she took, and sent them after Mr. Corlett to the stables, imagining this would go off, like something of the same kind, that had alarmed them about a fortnight before. On one of the servants' coming in, with a petition relative to a suit in the bishop's court, his sister found that he had lost his speech, and the use of one hand,—indeed, of one side entirely. But, thinking this might rouse his attention, she put the petition into his hand, which he read through ; and it plainly appeared

appeared that he understood it, as he repeatedly afterwards mentioned, though with much difficulty, the petitioner's place of abode. He then had the sheet turned, and seemed still to read, where nothing was written; made some sign, by pointing, as if he wanted an almanack, which his sister opened to him in *December*; and he ran his finger upon it, 'till about the *seventh* or *eighth* day*.

“ A letter coming in from Ramsay, was read to him; but he took no notice of it, and seemed quite insensible of any thing: and in this condition he was carried up to bed, when Mr. Wilks† arrived, about five the same evening; and Dr. Scott being sent for from Douglas, got to Bishop's Court the same night. Before the doctor came, the bishop had got some warm claret and currant-jelly, and would have his sister take a cup of the same.

* Or, perhaps, the *ninth*, which was his lordship's birth-day, in 1698.

† A very worthy clergyman of the Isle of Mann, the bishop's register, and vicar of Kirk-Michael; before mentioned, as one of the chief assistants in translating the Scriptures, and in revising the Manks version, to prepare it for the press. He died in the year 1777.

In

In the mean time, his stupor and insensibility increasing, all that could be done in the medical way proved ineffectual. He seemed to make some attempts to speak at times, but hardly any thing intelligible. And thus he continued till the Sunday night following, December the 6th, and expired, quietly, about one in the morning of the *seventh*; much and greatly lamented by his whole diocese, who have lost in him a most affectionate and faithful pastor, ever attentive to the spiritual and temporal welfare of the people committed to his care.

“His zeal and piety, in getting the Scriptures of the Old and New Testament, together with the book of Common Prayer, printed and published in the Manks tongue, for the use of his diocese, is, above all others, the strongest and most lasting proof that can be given, of his ardent love and concern for the good of his spiritual charge. And these he carried with him *to* the grave, and even *into* his grave: as he had by his will directed, that the funeral office and sermon should be in Manks; which was performed accordingly.

“Dr.

“ Dr. HILDESLEY left a donative of corn, to the amount of some four, some five pounds apiece, to every parish and town in the isle ; three hundred pounds to the Society for promoting Christian Knowledge, towards a future edition of the Manks Bible, &c. together with some handsome legacies to his relations and particular friends ; who, exclusive of this tender evidence of his esteem, will have reason to remember him with that gratitude and respect, which were most justly due to so venerable and respectable a character.”

P. M.

The words of his lordship's will, which is dated March 26, 1765, and was proved in Doctor's Commons, February 12, 1773, are more particular than Mr. Moore has stated above ; viz. “ IN TRUST for the following uses and purposes ; namely, that they my said trustees, or either of them, upon the death of my sister Hester Hildesley, do forthwith pay, or cause to be paid or transferred, three hundred pounds, old South-Sea annuities, to the treasurer of the Society for promoting Christian Knowledge ; to be applied by the society, interest

interest or principal, as occasion shall be, for printing a second or third impression of the Four Gospels, Acts of the Apostles, Daily Service of the Common-Prayer, and the Christian Monitor, in the Manks Tongue: and also for printing any more or other parts of the Holy Scriptures of the Old or New Testament, as shall be carefully translated into the Manks Tongue." The great task, as we have already remarked, was not finished till above seven years after the date of the bishop's will, and but just a few days only before he died. So singularly were his sanguine hopes fulfilled; who "wished but to live to see it finished, and should then be happy, die when he would *!"

Then follows a desire, "that his trustees will, out of his said stock, after his sister's decease, pay into the hands of the libra-

* — Ut rarò, qui se vixisse beatum
Dicat, et exacto contentus tempore vitæ
Cedat, uti conviva satur, reperire queamus!

HOR. Sat. I. 1.

" ————— Few are seen,
Who think their station here has happy been;
Or, when the feast of life is o'er, retreat,
And quit, like a contented guest, their seat."

rian

rian of Trinity-college, Cambridge, the sum of fifty pounds; to be laid out in the immediate purchase of books, for the library of the same, with the advice and approbation of the master of the college."

The following are extracts from the bishop's *Manks* will and codicil, as respecting merely his property in the Isle of Mann.

"Lastly, I present my best wishes to my right reverend successor, and desire his acceptance of my purchased cottage and gardens, and whatever I have expended in rebuilding and improving the same; hoping his lordship will find every thing in his place of residence at Bishop's Court to his satisfaction." Dated March 21, 1772.

"Directions about my Funeral.

"In the first place, I readily excuse the trouble of any person's waiting on my poor remains, excepting my domestick servants; and unless the clergy, perhaps, who are in the neighbourhood, should think proper to give their attendance, health, weather, and convenience serving.

"Every

“ Every instance of grateful remembrance, which any shall think due to me, I desire may be transferred in civilities to my Representative, or such relation as shall happen to be resident with me at the time of my decease.

“ I would have all the tenants of my demesne, who are able, to assist in conveying my corpse to Kirk Michael, and to set forward from Bishop's Court precisely at ten in the morning of the fourth day after my decease; and for their trouble I order a British crown piece to be delivered to each, immediately after my funeral.

“ As to funeral sermon, I give no directions relative thereto; otherwise than, if it should be thought expedient by my executors that there should be one, I would desire it should be by all means in the Manks tongue, for the benefit of the greater part of the hearers: to which a personal character of the deceased does usually so little contribute, that I desire that too-customary compliment may be omitted. And whereas the rubrical directions, prefixed to the office of burial, leave the officiating minister to his choice, whether

whether to attend the corpse directly to the grave for its immediate interment, or into the church; the former I should prefer, as the properer of the two; and that the psalms and lesson, and sermon, if there be any, should then succeed within the church, which is the place designed for the living, and not for the dead. Yet, as the custom is generally otherwise, I leave the minister, as the rubrick does, to his own choice; only that I would have every part of the service, and sermon, if any, performed in the Manks tongue.

I desire my remains may be deposited in the same grave with those of my late dear wife: the arch to be then renewed; and, as soon as conveniently may be, I would have a flat stone provided, to be laid over us; with our names, and times of departure, and no other inscription whatever.

MARK SODOR AND MANN.

May 7, 1766.

March 18, 1772.

The first codicil to his other will, which relates solely to the bishop's property and

F

affairs

affairs in England, affords a striking instance of his lordship's amiable mind, and is a pleasing specimen of his general disposition. " I LEAVE, says he, to my very worthy friend, James Heywood, Esq. of Austin-Fryers, London *, my most hearty thanks and acknowledgements; in the first place, for the honour he did me, and the confidence he placed in me, by committing his son and heir to my care in his education, across the seas, to the Isle of Mann, for three years; and for the handsome compensation annually and punctually remitted to me for the same: which I would, now, willingly return to him, were it not that I conceive his generous soul would disdain to accept it. I DO ALSO most thankfully acknowledge the many and great civilities received from him and his family, by the hospitable reception at sundry times bestowed on me at his house in Austin-Fryers; and, lastly,

* This gentleman, in December, 1746, paid the usual fine of £.500, to be excused serving the office of alderman of the city of London for Aldgate ward; to which he was elected in November, in the room of Mr. Alderman Perry, who had resigned the gown on account of ill health. Gent. Mag. 1746. p. 667.

for the great services he carefully did me, in the charge of transacting my affairs in London. He neither wants, nor expects, I am persuaded, any pecuniary compensation, but rather rejoices in the satisfaction of having been more than my nominal friend. I desire, however, His, and Mrs. and Miss Heywood's acceptance of a ring, as a small memorial of my affectionate regard; and, together with a ring, that my late pupil, John Heywood, Esq. would honour me with the receipt of ten pounds for mourning, to be worn one month only, in memory of his foster-father. I also give to him, the said John Heywood, my large folio volume of prints and characters of eminent personages, bound in Turkey or Morocco leather; which, though not now in England, will be carefully transmitted to him."

Bishop HILDESLEY composed a valuable small tract, intitled, "Plain Instructions for young Persons in the Principles of the Christian Religion; in Six *Conferences*, between a Minister and his Disciple: designed for the Use of the Isle and Diocese of Mann. By a RESIDENT CLERGYMAN."

In two parts, 8vo. The first part of which was published in 1762, and the latter in 1767, by J. and W. Oliver, printers to his favourite Society for promoting Christian Knowledge. This treatise, consisting of about 170 pages, is addressed by his lordship to the clergy of the diocese, as *a method of instruction, preparatory to the confirmation of their parishioners by the bishop*: "and this," says he, "I have found serviceable to a number of catechumens under my care."

Let it here however be observed, in justice to "*CLERICUS MONENSIS*," that the very modest representation thus given of his work is by no means adequate to its merits. For, within a small compass, and in a clear, simple, affectionate, impressive style, it treats of many important matters, that constitute the vitals of pure Christianity; and respect, in a variety of familiar instances, those qualities of the enlightened heart, and that decorum of external conduct, which in every stage of life, and rank in society, best display the true dignity, ornament, and happiness of man.

In addition to what his excellent predecessor had already and so abundantly done

done for the Isle of Mann, bishop HILDESLEY established a *publick-school*, at his own cost, in the parish of Kirk-Michael; and also rendered the inhabitants other considerable services: as will appear from the following papers, very feelingly expressive of their sense of obligation for his beneficence.

“ To the Right Reverend Father in God, MARK, Lord Bishop of SODOR and MANN.

“ WE, the vicar and inhabitants of the parish of Kirk-Michael, having this day convened ourselves, to consider of the matters contained in your lordship's paper of the 30th August, directed to us, DO HEREBY declare our disapprobation of any person's offering the least objection to your lordship's beneficent proposal of enlarging the building, on the intended spot of ground; which we are convinced will be of great use to the publick in general, and particularly to the inhabitants of this parish, by the enlargement of the PUBLICK-SCHOOL, which, through your lordship's bounty, and your making the education of our children and youth,

male and female, the objects of your charitable care, has of late flourished beyond our expectation. And for your lordship's tender concern for us in this respect, we take this publick occasion of returning your lordship the just tribute of our grateful acknowledgements and sincere thanks.

“ Your lordship is a better judge of mankind, than to conclude that the allegations of an individual, especially where private convenience is concerned, are just and well-founded, until such allegations be narrowly examined.

“ In the present case, your lordship's and our opponent, instead of suffering in his private property, may, if he has eyes to see, reap the greatest advantage by the proposed building. But, as he is *proterve*, we submit it to your lordship, whether the objections of one or two unreasonable men should frustrate a publick good, in opposition to a whole parish. And we presume to declare it as our opinion, that there are few places on the northern side, where the publick can be more conveniently accommodated, than in the village of Kirk-Michael.

“ For

"For these, and other reasons to be given your lordship by our vicar and captain, whom we have desired to wait on your lordship herewith; we hope you will be pleased to proceed with the proposed building, in such manner as shall be most agreeable to your lordship; which will be laying fresh obligations on

"Your lordship's most dutiful

"and obedient humble servants,"

Signed,

Kirk-Michael,
Sept. 1, 1760.

J^A. WILKS, Vicar,
J^N. KAIGHIN, Captain.
W^M. CORLETT, and
Seventy-one other
Inhabitants.

"To the Right Reverend Father in God,
MARK, by Divine Permission, Lord
Bishop of SODOR and MANN.

"WE, the vicar, wardens, and several of the principal inhabitants of Kirk-Michael, this day met in vestry, being truly sensible of the many benefits conferred on this parish by your lordship, at your private expence, since your accession to this see; do, in behalf of ourselves and the rest of the parishioners, take this opportunity of re-

turning your lordship our most grateful acknowledgements and sincere thanks for the same.

“ Particularly, for your lordship’s distinguished care and concern, not only for promoting the *Education* of our growing youth, male and female, under distinct teachers; but also for the decent and comfortable *Clothing* of a considerable number of the poor of both sexes, whose progress in learning, and knowledge of our holy profession, under your lordship’s inspection, far surpasses our most sanguine expectations; and so encourages all classes of people to send their children to school, (where, through your lordship’s bounty, learning may be had *without money*, and knowledge *without price*), that the house formerly allotted for the reception of *both sexes*, has of late become full small for the accommodation of *one*.

“ For your lordship’s zeal, also, in furthering the publick worship of God, by adding two side-galleries to our church, which are equally useful and ornamental; and which enable many of the parishioners, by having more room, to perform
their

their devotions with greater decency and comfort.

“ Your lordship’s bounty to this parish has not been confined to spirituals only, but liberally extended to our secular benefit likewise, in your causing to be erected a handsome and commodious Court-House, in Kirk-Michael village: whereby the officers of the ecclesiastical court, and a concourse of people from all parts of the island, are brought to the said village; and by means thereof each individual in the parish is profited, in proportion to the necessaries they can spare, for the consumption and entertainment of such persons as resort to the said court.

“ For these, and the many other instances of your lordship’s beneficence to this parish, we beg your lordship’s acceptance of our sincere thanks, and grateful acknowledgements; hoping, thro’ the divine assistance, to recommend ourselves to a continuance of your lordship’s favour, by a faithful discharge of our duty in our respective spheres; and more and more endeavouring to attain a clear and perfect knowledge of the grand scheme of our redemption, so pathetically recommended

mended to us in your lordship's sermons, lately delivered in our church.

" Given under our hands, at a vestry, holden in Kirk-Michael, on Easter Monday, the 12th April, 1762."

Signed by

JA. WILKS, Vicar.

JOHN KAIGHIN, Captain.

JOHN CANNON,

JOHN QUIGGIN,

WM. QUAYLE,

JOHN CANNELL,

THO. CAMELL, and

Fifty-seven other

Inhabitants.

The above address, so far as it respects the accommodation of his flock in the House of God, shews how much the subject occupied bishop HILDESLEY's attention. It had lain indeed for some years, and very seriously, upon his mind. In his *third* Conference, p. 99, published at this period, (1762,) we meet with the following passage, strongly expressive of his sentiments, both in point of piety and of decorum. " And now, that I am recurring to the matter of *order* and *decency* in
Divine

Divine Service, one thing I would here beg leave to observe to you on that head; which is, that, in the congregation to which I belong, our *room* for proper deportment and uniformity of gesture, which the generality seem very desirous to shew, is so *scanty* and *confined*, that it is not without the greatest inconvenience and uneasiness they comply with the appointed custom of *kneeling*: infomuch, that we have frequent instances of persons carried out sick, even when the weather is very temperate,—owing to an exceeding *close crowd*. I have sometimes thought, and hoped, that this manifestly great impediment to the undisturbed performance of regular worship might occasion some well-disposed persons, who *honour God's house*, and think well of *our Constitution*, to take into consideration some ways and means for enlarging our places of worship, for the better accommodation of the serious and pious frequenters of the service there performed. I have reason to believe, however, that the complaint I am now referring to is not peculiar to the congregation I make a part of; for, by what I hear from those of other districts, it is pretty

pretty general in *this* part of the *established Church of England*; infomuch, that although most of our christian assemblies would fain expresse the humble sence they have of themselves, by the posture of kneeling, in each part of the service where it is required; yet, were a stranger, unacquainted with inconveniences of the sort, to come into *our churches*, in the time of service, and see the *heaps* of fellow Christians pressing upon each other, panting for breath, and endeavouring for room, he would be apt to think, and say, “Surely this is no other than a *House of Confinement for Criminals* !”—We are informed that the late bishop, Dr. Mason, had taken this business into contemplation; and had even commenced a plan for enlarging several of the churches in his diocese, which at present are in some districts too small, to contain, with ease and comfort, the increased number of inhabitants.

Of bishop HILDESLEY’S similar attention and kindness to the parish of Kirk-Bride, the subsequent address is another pleasing voucher; given, as it appears, but a very few weeks only before his lordship’s death.

“ To

“To the Right Reverend Father in
God, MARK, Lord Bishop of Sodor
and MANN.

“The humble address of the rector and
wardens of Kirk-Bride, in behalf of them-
selves and the inhabitants of the whole
parish,

“Sheweth,

“That they are desirous to express
their gratitude, and the deep sense they
retain of their great obligations to your
lordship, for your paternal kindness to
themselves, and to their posterity yet un-
born, by enlarging and ornamenting their
parish-church with a handsome conve-
nient gallery, for the ease and more com-
modious reception of numbers, before
distressed for want of room; but now,
through your lordship's favour and bene-
ficence, decently and comfortably accom-
modated in the House of God.

“Impressed with these sentiments of
gratitude and acknowledgement, they beg
your lordship will be pleased to accept
this testimony and memorial of their most
sincere and hearty thanks; earnestly be-
seeching the Almighty to *remember* your
lord-

lordship concerning this, and all your other good offices to the church and diocese of Mann, for the honour of God, and the benefit of the people committed to your pastoral care."

Signed,

PHILIP MOORE, Rector.

THO. CORLETT, Curate.

Wm. Christian.

John Christian.

Dan. Joughin.

Tho. Corlett.

Wm. Lace.

Wm. Joughin

Wm. Kewn.

Wm. Kneale,

And. Cowll,

Wm. Sayle,

Mk. Joughin,

} Wardens.

Kirk-Bride, Oct. 13, 1772.

This was accompanied by the following remarkable paper; and serves to shew the paucity of literary talents in an humble line, even then still existing in the island; after all the pains which had been taken, for a length of years, and under the most assiduous inspection of wise and good prelates, to cultivate the lower order of its inhabitants.

"To

" To the Right Reverend Father in
God, MARK, Lord Bishop of Sodor
and MANN.

" The humble petition and remon-
strance of the rector and wardens of Kirk-
Bride,

" Sheweth,

" That, since the resignation of the late
master, William Kewn, this parish has
now, *for near two years*, been destitute
of a person to teach their children.

" That, in order to supply this defect,
and as a competent master is not to be
had, they have now an opportunity to
recommend to your lordship a sober dis-
creet woman, one Elizabeth Harrison;
who bears a good character, and has
given much content to some families in
Kirk-Andreas, where she has for some
time been employed to teach their chil-
dren in a private way.

" That she teaches both reading and
writing, as also the girls to knit and sew:
and being thus doubly useful, we pray
your lordship will be pleased to grant
her a licence, with such stipend as has
formerly been allowed for a parish-school.

" And

“And your petitioners, as in duty bound, shall for your lordship’s happiness ever pray.”

PHILIP MOORE, Rector.

WM. KNEALE,

ANDREW COWLL,

WILLIAM SAYLE,

MARK JOUGHIN,

} Wardens.

Kirk-Bride, Oct. 13, 1772.

It is sincerely hoped, that the above-noted deficiencies of the year 1772 have been since amply supplied and done away; and that, exclusively of those common *weekly seminaries of instruction for the poorest children*, so generally known and diffused throughout *England*, the happy experiment of SUNDAY-SCHOOLING likewise has been so adopted, as to pervade the *Isle of Mann*. “How,” says the inspired apostle, “shall they *call* on him, in whom they have not *believed*? and how shall they *believe* in him, of whom they have not *heard*? and how shall they *hear* without a *preacher*?” “Give us a Book,” said the excellent HILDESLEY, “that we may *learn our duty* *.” But, what can

* See his *letter* to Dr. Monsey, in the Appendix.

preachers,

preachers, or what can books avail, unless the tender youth of a country be imbued with those simple and essential rudiments of knowledge, on which depends the whole superstructure of wisdom, morals, and piety, in advancing life?

— *Adeo in teneris consuescere multum est!*

“Such is the force of custom, in green years

“Contracted *.”

So much was his lordship of this opinion, that there was one business in particular, concerning which he always felt himself very anxious; namely, the improvement of the academical scholars, or young men of the island, designed for the ministry in the Church of Mann. They were ordered constantly to attend him once a month at Bishop's Court, where he personally examined them in the Classics, the Greek Testament, and the Thirty-nine Articles; then had them to read over distinctly some portion of the Holy Scriptures, in order to qualify them for reading in publick; and, when that was done, addressed them in a valuable and paternal exhortation, respecting their mo-

* VIRG. Georg. II. 272. Trapp, 334.

rals and conduct. This he continued during life ; “ and I myself,” says one of the reverend communicators of this article*, “ attended his lordship, with others, for several years, upon that interesting occasion.”

To sum up the qualities, as we have traced the deportment, of bishop HILDESLEY, can be attended with little difficulty, from the foregoing narration. His primitive and simple manners, ever unassuming, ever amiable, attracted the early notice of Mr. Radcliffe ; and acquired from his discernment that affectionate appellation of “ Father,” already mentioned. His constant assiduity and unwearied labours in the character of a true parish-priest, struck no less powerfully the attention of the duke of Athol, his illustrious patron ; and confirmed in his grace’s mind the well-founded opinion, that He who was thus faithful in *little*, would be so likewise in *more*. We are expressly assured, that it was his

* The Rev. Thomas Cubbon, vicar of Kirk-Maughold, in the Isle of Mann, and the Rev. Dr. Kelly ; to whose repeated kindness the editor is indebted for much useful information.

exemplary conduct alone as a parish-minister, which occasioned his being selected to fill the diocese of Mann: for, on the death of bishop Wilson, and the duke's inquiring of the late archbishop Secker and other eminent prelates, for a clergyman of like pious zeal to succeed him, the humble and laborious Mr. HILDESLEY was represented to his grace as exactly answering the description of person he wanted. Who, upon such a review of circumstances, can say that it is in human power to explore the events of future scenes; or presume to pierce through those clouds, in which an all-wise Providence hath involved them? Enough however is revealed, to evince the force of truth; to establish the cause of piety; to animate us in the faithful discharge of duty; and to urge us, in every condition, to cultivate those virtues, which sooner or later are their own reward.

The post of honour, we see therefore, sought out Mr. HILDESLEY; not he, it. And in this event, as in a thousand others, we feel very pleasingly realized that happy

sentence of his old acquaintance and friend, the author of Night-Thoughts :

“ High worth is elevated place : 'tis more ;
It makes the place stand candidate for thee :
Makes more than monarchs, makes an honest man :
Though no exchequer it command, 'tis wealth,
And though it wear no ribband, 'tis renown.”

The tenour of his life, indeed, was one continued tissue of active, spontaneous benevolence, both in private and in publick. Towards others, in narrow circumstances, but of fair desert, he felt himself strongly impelled to be liberal, by a very cogent consideration, to which he always listened ; namely, that he himself, in former days, and for no short period, had experienced similar difficulties ; occasioned by the slenderness of an income ill suited to his native benignity and acknowledged worth*. We find, that to his widowed parent, and to his other domestick relatives, he was singularly kind, even whilst his church preferment was comparatively small. One instance, in particular, of his very lively sense of that

* See the Rev. Philip Moore's Letter to Mr. William Hugall, Appendix, No. xvii. Letter 46.

cordial

cordial duty, which results from higher considerations than any mere human laws were ever yet ordained to enforce, has been accidentally met with; nor can we withhold the mention of an account found amongst his private papers, which tells far more than any laboured panegyrick could do, in honour of this exemplary second JOSEPH.

To introduce the business alluded to is the object of our inserting a few extracts from the correspondence of Mr. Rowland Hildesley, brother to the bishop. The first is dated October 31, 1726, a few months after their father's death, leaving five females, unsettled in life, to the care of heaven!—"My mother certainly has gone through a great deal. I cannot but join with you in opinion, and think it will be for the best in the end; and I am now as well satisfied as if you had accepted the terms:" [he means respecting the living of Houghton cum Witton.] "I don't doubt in the least but Providence will still be on our side, and that she and my sisters will live comfortably enough, while so good a son and brother is living, which I think is a very

great blessing to us all ; certainly a hard task upon you ; though may be you mayn't think it so, but rather a pleasure, that it is in your power to be so kind and assistant to us all. I am very glad to hear sister *Birdy* * is so well fixed ; and pleased that Hetty is in town, at cousin Fitch's, as Frank tells me. Fanny and Molly I dare say will do well enough, with the assistance of friends, as I find we are not likely to want. As to myself, I know not what I am fit for, but to drudge on in the old way ; and, at last, I may make a good bait for a fish."

In the same letter is this striking sentence : " I was very sorry to hear of the death of my good friend, cousin Gower. There is an end, I suppose, of all my interest with Mr. Chetwynd. I am determined to make myself easy : I cannot be well lower than I am ; and as for rising higher, I don't expect it. Thank God, I meet with no great hardships or ill usage, and have a sufficient quantity of meat, drink, and clothes, and in a wholesome

* Her name was *Avis*, after her mother ; here Englished by the hearty sailor, her brother, as a term of tenderness,

manner,

manner, altho' not quite so palatable. I thank you for your kind offer; and should accept it, were it not for shame, and the unreasonableness of the thing. 'Tis plain you have enough on your hands already; and as I am clear of the world, which is a happiness I am not insensible of, surely I may some way or other contrive to live, without throwing myself wholly on your hands; though I can't say I can live in a tolerable way as I am, without your assistance, which I am well assured I shall never want, while in your power." Again, November 4, 1727, he says, "What you have done has been purely natural affection, with a hearty sincerity, and without any manner of self-interest; and I don't in the least doubt, but we shall always find you the same friend and brother, and shall not want your assistance when 'tis in your power. I think you have done great things with a little; and that you have now put all my sisters in a fair way of living comfortably. I shall never think much of what you do for them; but take as much pleasure to see *them* do well in the world as myself; and when-

ever you assist the *family*, I am as well pleased, as if you assisted *me*."

There is every reason from hence to conclude, that the finances of his paternal and numerous family were restricted. Many other men are known by their *communications*. The temperature of Mr. HILDESLEY's spirit is at length proclaimed, without his most distant intention, by a discovery of much good, done as it were *by stealth*; and fully justifying the inference of Cicero, *Mens cujusque is est quisque*. It is peculiarly pleasing, therefore, to read that short statement of his filial and fraternal piety, which the following memorandum, in his own hand-writing, conveys; and which, perhaps, no eyes living but his own ever saw, until the latter were for ever closed in death!

" MONEY

“ MONEY disbursed to, and for the use of our family ; from the death of my father, April 28, 1726, to April 28, 1736, containing the space of eleven years.

	From Wit- ton Tythe and Crop.	From chari- table friends	From my own pock- et.	Sum total to each.
To MOTHER	49 04 02	50 06 08	50 11 00	150 01 10
Bro. ROWLY	23 03 11	0 0 0	12 08 00	35 11 11
Bro. FRANK	12 07 03	13 13 00	38 01 04	64 01 07
Sister FANNY	19 07 02	51 01 06	114 01 06	184 10 02
Sister HETTY	25 00 02	30 19 00	6 17 09	62 16 11
Sister MOLLY	13 02 07	22 16 06	3 16 00	39 15 01
Sister BIRD	46 08 01	50 15 00	102 05 00	199 08 01
			<u>328 00 07.</u>	
To Mother, Brothers, and Sisters	-	-	-	736 05 07
Houfekeeping at Witton	-	-	-	67 01 07
Father's debts	-	-	-	312 08 00
Ditto, Funeral charges	-	-	-	<u>30 14 07</u>
				<u>£1146 09 09."</u>

To the above it were easy to add many other acts of kindness, which are known, not from his own shewing, but chiefly from private entries of his agents, and of others connected with his lordship in matters of general business. The Tree is known by the Fruit. His yearly establishment of forty pounds for the added clerical services at Hitchin and Holwell, does credit to his feelings : it demonstrates not only the sincerity of his zeal, as a faithful pastor,

pastor, but his kind remembrance, as a friend: absent, indeed, and far remote in person; but ever spiritually present amongst a people whom he sincerely loved, in the best evidences of sentiment and regard. If his chaplain at Sherburn hospital be ill-mounted, bishop HILDESLEY aids him in the purchase of a more useful steed. If his salary of fifty pounds a year be found too small, he enlarges it, in effect; but, at the same time, to preclude a prescript claim of exaggeration from the hands of his successors, it comes simply in the shape of a separate gift*. He gave, as it was really wanted; and this, perhaps, is the only true, because it is the only useful donation. At his first coming to the diocese, the fund appropriated for the support of clergymen's widows in the Isle of Mann was very small. Commiserating, therefore, the hardships which many of them sustained, he exerted his best endeavours with success, to get some of the poorest of them admitted to enjoy a pension amongst the English and Welsh widows. He also succeeded in obtaining ap-

* See letter from the Rev. Philip Moore to Mr. Huggall, Appendix, No. xvii. letter 46.

prentice-fees to be paid for some poor clergymen's children out of the funds set apart by the excellent corporation in England for the benefit of the Sons of the Clergy *. At different times his lordship expended considerable sums of money, towards the enlargement or re-building of churches in the island. The amount of his benefactions in this way, we are not now enabled to state with exactness; but from good information, and the bishop's private memoranda, it appears to have been upwards of four or five hundred pounds. In short, to every publick measure or charitable aid proposed, he was always found ready to contribute, out of an unambitious income; which, at the utmost, does not seem to have ever exceeded 1200*l.* or 1400*l.* a year; and that income too, from circumstances of local distance, subjected to many unavoidable deductions, which not a little cramped the powers of his willing munificence.

Of the easiness and placidity of his temper, in matters which to some are natu-

* See, in the Appendix, letters from Thomas Wall, Esq. to his lordship, May 2, 1763, and July 31, 1764.

rally productive of much vexation, a small evidence may suffice; which is entered by him in one of those pocket memorandum-books, that he constantly used in travelling. He had been robbed, it seems, in his way to town from Hitchin, on Wednesday, April 2*, 1755, immediately before his nomination to the see of Sodor and Mann; for his excellent predecessor died March 7, preceding; Dr. Hildesley was consecrated on the 27th of April: and this is the summary notice which he takes of his first day's excursion.

“Expences of a journey to and in London,
April 2, to May 7, inclusive, 1755.

Wednesday.	£.	s.	d.
Post-chaise to Welwyn -	0	8	9
Ditto to Barnett - -	0	11	6
Road-Connector, in money -	4	14	6
Ditto, Watch, which cost me	9	9	0
Post-chaise to Hanover-square	0	10	7½
Turnpikes - - -	0	0	10
	£.	15	15 2½”

* See his letter of this date, in 1756, to the Rev. William Cumming: Appendix xvii. letter 7.

Amongst

Amongst his various addressees from the pulpit, now in being, Mr. Hildesley gave his parishioners a discourse, which is rendered singular and striking, both on account of the turbulent occasion that gave it birth, and the very unpleasant, though respectable, situation of its author. He tells us, by an indorsement on his notes, that it was preached by him, "at Hitchin, May 27, 1739, being the Sunday after the noted Mr. Whitfield's performance there." To explain this, a kind and worthy friend, who communicated the manuscript, has informed the editor as follows: "Mr. Whitfield came down from London in the year 1739; and, shortly after his arrival, some of the inhabitants, the greater number of them Dissenters, applied to Mr. Hildesley, desiring the use of his pulpit for the new teacher. It was refused, upon the grounds so very candidly stated in the sermon; and Mr. Whitfield took up with a temporary rostrum in the Market-place, which adjoins the church-yard. The ringers had placed themselves in readiness; and upon Mr. Whitfield's beginning, they began too. Their superiority of sound presently silenced

silenced the stentorian voice of the speaker; who found himself reduced to the necessity of adjourning his crowded audience to a more distant situation, so as to finish his harangue out of the reach of interruption from the belfry. This incident was merely a frolick of some young men of the town: but, by those who, from whatever motive, had assembled upon the occasion, it was generally imputed to the amiable vicar. He was in consequence exposed for some time to a deal of virulence and reproach:"—how justly, or how injuriously, the discourse would evince, had we room for it in the Appendix. It most amply delineates the heart and spirit of the writer. His text is taken from Hebrews, xii. ver. 28. *Let us have grace, whereby we may serve God acceptably, with reverence and godly fear.* His peroration, short and pointed, is very characteristick, and will be felt by congenial minds. "Ungrateful return for my faithful labours! Unkind people, I had almost been tempted to say, but I forbear; and am sorry to have had occasion for detaining you so long, on so ungracious a topick: and yet, if I had not
spoken

spoken to it, the very stones of these walls might almost have been ready to have done it for me. One word of comfort and satisfaction to *myself*, (which some of you will the rather excuse, when it is so hard, as you see, to meet it from *others*,) and I have done. God's providence is over all; and I doubt not in the least its protection and defence. So long as I conscientiously discharge my trust, weighty and difficult as it is, to the best of my power, I shall not need to fear, but that the divine favour and countenance will go along with me, and assist me to the end of my days. I know that HE, in whom I have believed, will never leave nor forsake me, unless *I* first desert *Him*. On him, therefore, even on that great master, "whose I am, and whom I serve," will I rely; and place no confidence in the variable friendship of inconstant *man*, which every little stream of fancy can turn, every little wind of humour or caprice can blast. To the all-sufficient smiles and power of heaven will I look, for what the whole world without them cannot give. GOD is my rock, and my might; in him will I trust; and upon him do I
call,

call, for courage and conduct in the progress of my duty. Grant that my ways may but please thee, O Lord; and then I know my very *enemies*, if any *such* I have, must needs *be at peace with me*. Steady, steady and even be thy pace, O my soul; humble and honest be my heart; uniform and constant be my practice! Then shall I glorify thy name, O Lord, upon earth; then shall I fight a good fight; *finish my course with joy*; and draw many, many souls to heaven!"

The bishop had been for some time at a worthy friend's in England, transacting business; and naturally supposed he might have given some trouble to the family, whose kind attentions to him it was not in his nature to overlook. On the morning of his departure, just as he was getting into his carriage, the good lady of the house ran out to her husband, who was taking leave of his guest at the gate, and told him she had picked up a paper that lay on the parlour-floor. It was a bank note. The husband looked at it; then at the bishop; and was beginning to ask him about it:—"It is *not mine*," said his lordship, and drove off.

He

He was very fond of the language of the island, over which he presided; and not only used to read part of the service, but always dismissed the congregation with the valedictory prayer, "The Peace of God, &c." and the blessing, in Manks *. He frequently expressed a wish to be assisted in learning it; "and this," says the Rev. Dr. Kelly, "was my primary inducement for drawing up a Manks Grammar, and for composing a Dictionary also of that tongue, for the use of his lordship and others, which was in a great degree of forwardness at the time of his death." The latter work, in manuscript, consisting of about two volumes, quarto, is at present in the possession of the duke of Athol, for his grace's inspection and approbation; and we hope it will soon come into the hands of an impartial publick, already too long rendered impatient by delay. The grammar, which is in some respect the property of the Society for promoting Christian Knowledge, is now in the library of Edward Moore, of Douglas, Esq.

* See Rev. Ph. Moore's Memoir, at the close of the short account of him, in the Appendix, No. IX.

We are told that the bishop one day meeting a respectable farmer of the island, addressed him with the usual salutation, in Manks; but, having pretty soon exhausted his stock of words, he proceeded to tell the farmer in English, that he had heard he could speak English very well, if he chose. "You lie, my lord," respectfully answered the good man, to the great surprize of the prelate; who did not at the moment recollect, that the honest blunderer had often heard the rude phrase from vulgar speakers of English, and knew not that it signified any thing more than a mere colloquial negative.

The kneeling for a blessing is very customary amongst relatives in the Isle of Mann when they meet; and the benediction pronounced is, generally, *Dy bannee Jee oo*:—"God bless you." It is also usual with the islanders, upon meeting their diocesan, to kneel down on one knee, and ask his blessing.

His lordship was a great friend to theological discussions calmly conducted, and recommended the practice, both by word and by example, to the students for holy orders, upon various subjects in Divinity, after the familiar manner of bishop

Wilson, in his "Instruction for the Indians." To the dress of his clergy he was very attentive: they all wore wigs; and even the students of sixteen and seventeen years of age conformed to the custom, which he approved, both for the sake of distinction and decorum. Seeing a clergyman arrive at his gate, wrapped in a travelling blue great-coat, he asked another, then standing by him, "What captain of a ship that was?" who must just then have passed, in his way up stairs, within hearing of what was said, to the no small confusion of the visitor.

Happy to receive strangers, he treated them in a very hospitable manner; was always fond of the company and conversation of ladies; and particularly attentive and polite to such gentlemen of the army and navy as happened to visit the coast. From principle he was abstemious; never ate wild fowl, things strangled, or blood: he was no wine-bibber, but temperate in all things, and remarkably careful and cautious in his discourse, so as to avoid giving offence or uneasiness. For himself, he felt much, if at any time he heard the least indecency of conversation; and

to swearing and prophaneness he visibly evinced a rooted abhorrence. Having one day performed the ceremonial of marriage for a naval officer,—Mr. T. another gentleman of that description (who afterwards very actively contributed to get the trunk containing the manuscript Manks version out of the ship's hold, when wrecked in 1771, and thus fortunately preserved it), sat in form, before dinner, with the rest of the company. His lordship happened to be speaking with much applause of captain Dumaresq; of his rigidly abstaining from oaths himself, and rendering the use of them needless to enforce discipline on board his ship; when a circumstance singularly awkward took place. Mr. T. it seems, having come through a shower of rain, wore a pair of thick riding-hose, which he had borrowed from a poor cottager on the way; and happening to look downward, espied a something crawling up his knee; upon which, with a violent ejaculation, he exclaimed "G— d—— the louse!" The pious prelate, no less than the surrounding party, was in a manner-thunderstruck; but he presently turned the discourse;

course; and poor T. had an uncomfortable afternoon of it; although his lordship by the mildest attentions endeavoured all he could to restore him to himself.

Unsuspecting and liberal, he was not a little open to imposition, more especially if it appeared under the colour of distress. Two men, in a state of intoxication, as they issued from a publick-house, saw the bishop taking his usual walk, and advancing towards them. In order to pass off their irregular gait for feebleness, and at the same time to practise upon his charitable temper, they contrived to make up a kind of hay-band, and tied it round the waist of one of them; who, simulating blindness, followed his companion, whose faltering steps, as if from extreme want, seemed scarcely able to support him. This presently attracted the good bishop's notice, who, commiserating their hard fate, put half a crown into their hands, with which they returned to the publick-house; having thus at once escaped detection and censure, and played upon the credulity of benevolence.

In his person bishop HILDESLEY is represented, by those now living who best knew him, to have been somewhat, but not much, above the middle stature ; with features rather small, and very regular ; of a fair complexion ; and, as he himself often tells us, in constitution “ tender and weakly*.” His voice, though not deeply sonorous, was in an eminent degree clear and distinct : his articulation, in reading, and in pulpit delivery, especially in earlier life, was pointed, accurate, and persuasive ; his countenance, attractive, lively, and benign. His was the brow solute, and the eye of benevolence. “ He has an amiable aspect,”—said Mr. Samuel Richardson, his friend, who certainly studied nature well,—“ and a cheerfulness in his manner, which seemed to me an assurance that all was right within †.” He was furnished with a vivid imagination, but chastened and restrained by a proper consciousness of his character and dignity as a divine ; which rendered him, if we may so express

* Letter to Dr. Doddridge, June 7, 1750, written in his fifty-second year. Appendix, letter 3.

† See his letter to a lady, Appendix, No. xvii. letter 8.

it, *festively-serious* *, in proportion to the subjects on which he was engaged, and to the society he happened to be in. And this his natural turn, being always accompanied with a candour and affability that much became him, and which never forsook him even in old age, kept none at an uneasy distance from him, through hesitancy or apprehension. On his lips was the pledge of truth, and in his tongue the law of kindness. His looks invited to him those inferiors, whom his benignity prompted him to conciliate; and by such was he most beloved, as knew, upon the longest trial, that from *him* they could have nothing either to suspect, to doubt, or to fear †.

A good

* See, particularly, on Sir John Thorold's very liberal subscriptions to the Manks version: Letter to Dr. Monsey, Jan. 31, 1764. Thomson beautifully calls this happy temper,

“ ————— the *gay social sense*
By *decency chastised*: goodness and wit,
In seldom-meeting harmony combin'd.”

† The following lines were found amongst the bishop's Scarborough bills by Mrs. Hildesley, his lordship's sister, after his decease, 1773. N. B. He was never heard to speak of them to any one.

A good portrait of him is now in the possession of Mrs. Brown, a near relation, who very obligingly offered it to the Editor for an engraving, which he had some thoughts at first of prefixing to the memoirs. But, from a recollection that the picture—which he has often seen—had been taken when Mr. Hildesley was under thirty years of age, it was judged inadequate to express a clear idea of *bishop* Hildesley, at seventy-four.

His former parishioners now surviving at Hitchin, are, as may be supposed, but few, during the lapse of above forty years: their testimony of him, however, has been

“ If to paint Folly, ’till her friends despise,
And Wisdom, ’till her foes would fain be wise;
If angel-sweetness, if a godlike mind,
That melts, with Jesus, over all mankind;
If this can form a bishop, and it can,
Tho’ a’awn were wanting—HILDESLEY’s the man.”

Indorsed as follows:

“ MEM. This paper was stuck up in the Spa Room, at Scarborough, July, 1764, and taken down by one Mr. Fitch of Lynn, and given to me: and which I preserve only against evidence of possible surmise, that it was by way of banter. But, from vain-glory in human applause, *Deus me liberet, & conservet!*

M. S. M.”

consulted,

consulted, and it is full and unanimous in chearfully recording his praise. The utility of his residence there, as their vicar, could be equalled, we are told, by nothing, but their deep sense of its loss. To draw lines of comparative excellence would be an invidious task; but, on a recollection of his peculiar services among them, it may suffice to say, in general terms, that, however his conduct may have been emulated, it has not been surpassed, in diligent exertions; and that, laying aside all polemical and abstruse speculations, their good pastor *slooped*, shall we say?—or, more properly speaking, *rose*,—to the various common, but very essential, duties of publick and private life.

One of his intimate acquaintances, now living, makes this pointed and judicious remark, That, when Mr. HILDESLEY was called by his noble patron from a vicarial appointment to the pre-eminent station of Sodor and Mann, he found at his departure, that he had not excited the least dissatisfaction of the people, whose happiness he had ever studied to promote; so that his temper was not soured by retrospective indignation, disgust, or jealousy;

A good portrait of him is now in the possession of Mrs. Brown, a near relation, who very obligingly offered it to the Editor for an engraving, which he had some thoughts at first of prefixing to the memoirs. But, from a recollection that the picture—which he has often seen—had been taken when *Mr.* Hildesley was under thirty years of age, it was judged inadequate to express a clear idea of *bishop* Hildesley, at seventy-four.

His former parishioners now surviving at Hitchin, are, as may be supposed, but few, during the lapse of above forty years: their testimony of him, however, has been

“ If to paint Folly, ’till her friends despise,
And Wisdom, ’till her foes would fain be wise;
If angel-sweetness, if a godlike mind,
That melts, with Jesus, over all mankind;
If this can form a bishop, and it can,
Tho’! awn were wanting—HILDESLEY’s the man.”

Indorsed as follows:

“ MEM. This paper was stuck up in the Spa Room, at Scarborough, July, 1764, and taken down by one Mr. Fitch of Lynn, and given to me: and which I preserve only against evidence of possible surmise, that it was by way of banter. But, from vain-glory in human applause, *Deus me liberet, & conservet!*

M. S. M.”

consulted,

consulted, and it is full and unanimous in chearfully recording his praise. The utility of his residence there, as their vicar, could be equalled, we are told, by nothing, but their deep sense of its loss. To draw lines of comparative excellence would be an invidious task; but, on a recollection of his peculiar services among them, it may suffice to say, in general terms, that, however his conduct may have been emulated, it has not been surpassed, in diligent exertions; and that, laying aside all polemical and abstruse speculations, their good pastor *sloped*, shall we say?—or, more properly speaking, *rose*,—to the various common, but very essential, duties of publick and private life.

One of his intimate acquaintances, now living, makes this pointed and judicious remark, That, when Mr. HILDESLEY was called by his noble patron from a vicarial appointment to the pre-eminent station of Sodor and Mann, he found at his departure, that he had not excited the least dissatisfaction of the people, whose happiness he had ever studied to promote; so that his temper was not soured by retrospective indignation, disgust, or jealousy;

lously ; nor was his mind depressed by the final bitterness of unrequited love *.

But, it may be said,—what, upon a fair comparison, are all these *personal* qualities, how excellent soever they may and ought to appear in the finished composition of moral character?—Little more, than *chaff* to the *wheat*, or a taper to the sun's noon-tide beam. In the estimate of thinking minds, although justly entitled to assert their relative share of importance, they can yet be considered but as secondary only to that grand and luminous object of concern, which will ever insure to the name of MARK HILDESLEY its purest lustre, and its noblest eulogy.

In all, *Religion's* All;
And CHRISTIAN is the highest stile of *Man*.

* For the two preceding paragraphs the writer of the Memoirs is greatly obliged to the Rev. John Wheeldon, rector of Wheathamstead, near St. Albans, in Herts, and prebendary of Lincoln; editor of "The Life of Bishop Taylor, and the purest spirit of his Writings, extracted and exhibited for general benefit:" 8vo. published by Ogilvy and Speare, Holborn, 1793; and author of "Thoughts on Confirmation," 8vo. printed by Bigg, 1786. Mr. Wheeldon also in 1792, republished "A Discourse on the Lord's Supper; by Bishop Taylor." 12mo. printed by Bigg.

It

It is in this view, more especially, that the successor of the pious and venerable bishop Wilson may challenge peculiar attention: and this is the very interesting view in which his biographer was first struck with so fair a character.

Blest by his assiduous care for several years together, and aided by still higher patronage than his own, the people of Mann, who had long sat in the shades, as to spiritual information, were happily enabled to behold the vital light of Heaven. He was called forth from scenes of obscurity, as the honoured instrument of God's providence, to revive and to complete that extensive and palmary work, the *Translation of HOLY SCRIPTURE*, which his congenial predecessor had begun; and thus, like his amiable exemplar, hath he *left a name behind him, that his praises might be reported*!*

It is highly pleasing to reflect concerning this good man, that his ardent spirit was set at ease just before he died, by seeing the generous plan wrought out, which he had so much at heart, almost at the last hour of his well-spent day. This, how-

* Ecclesiasticus, xliv. ver. 8.

ever, as we are assured by a very respectable friend constantly about him, was not the whole scope of his lordship's benevolent designs. "He had still other objects in view," says he, "for the benefit of his diocese, from which it pleased God to remove him; and thus leave them to be pursued and perfected by his successors. May the Almighty Disposer of all events grant them to have such a will for the forwarding of their great master's work, as animated this bright luminary! and may their light shine with equal lustre as did his *!"

Had he continued among his clergy but another year or two, they would, in all probability, have been placed in a much more comfortable situation than at present; as he meant to have revisited England during the Spring of 1773, to solicit contributions for the improvement of their income. This his lordship mentioned to the Rev. Henry Corlett, vicar of Kirk German, who dined with him the very day he was seized with that second

* Extract of a letter from the Rev. James Wilks, to a lady, who was one of the bishop's legatees, dated Jan. 23, 1773, just after his lordship's death.

paralytick stroke which finished his course : at the same time declaring, that he had not the least doubt of being able to effect it, if God should prolong his life. Such was the fatherly and kind attention he always paid to his humbler brethren of the ministry : but the most essential assistance which they received from his lordship in pecuniary matters, and which lay more directly at his command, was his appointing them his proctors, in their respective parishes, to collect his tithes and dues, according to the mode of episcopal finance established by antient custom in the diocese. This was a considerable privilege in their favour : it had been sanctioned by bishops Wilson and Hildesley, in order to assist and augment the value of their livings,—which in general, even with this aid, did not exceed sixty pounds a year : But of this privilege, to their no small inconvenience, they were divested by the immediate successor in the see.

Thus was he ever ready to exert himself, to *spend* and *to be spent* for the truest benefit of the grateful Manks : and his letters hereafter subjoined will evince how feel-

feelingly he noticed the *abridgement of their knowledge in the Christian Institutes*, even whilst professed by them under the sanction of the *established Church of England*: like the good Æmilius Paulus devoting the extreme remnant of his life for these his adopted children; and continually doing them the kindest offices, in word and deed, by that most cogent of all lessons, an amiable example*.

Pursuant to his own express direction, bishop HILDESLEY was buried in the church-yard of Kirk Michael, as near as might be to his excellent predecessor; wishing to be united in death with that man, whose bright pattern he had so ardently endeavoured to imitate while living. Over his grave is erected a handsome black marble tomb, with these inscriptions, to his lady and himself.

“ Deposited here,
the remains of ELIZABETH HILDESLEY,
(formerly STOKER,)
wife of the Right Rev. Father in God,
MARK HILDESLEY, D. D.

* Παρά πάσα τὸν λοιπὸν βίον αἰεὶ τὴν περὶ ἀγαθῶν αὐτοῦς, καὶ κηδόμενος ὥσπερ οἰκίῳ καὶ συγγένει, διέβησιν.

Plutarch, *Vit. Æmil.* ad fin.

lord bishop of Sodor and Mann;
who departed this life, Feb. 27, 1763.

As also of

the Right Rev. Father in God,
MARK, by Divine permission,
lord bishop of Sodor and Mann, D. D.
who departed this life, Dec. 7, 1772;
in the 17th year of his consecration,
and 74th of his age."

The above were very politely communicated by the present lord bishop of Mann, in a letter to the editor; for the insertion of which he trusts that no apology, unless to his lordship, can be considered as necessary.

"Bishop's Court, Nov. 5, 1797.

Rev. Sir,

In compliance with your desire, I here inclose the inscription on my late venerable predecessor's tomb-stone. I must add, that as no pastor was more loved in his diocese, by both the clergy and laity, during his life, so no one could be more sincerely regretted at his death. His memory is yet fresh in the hearts of the people, and his excellent example will be my best pattern; for, as *he* took the model of bishop
Wilson's

Wilson's life and conduct for his own, so *his*,—nearer to my time—I shall take for mine: and I pray to God daily that I may closely copy so good an original.

With best wishes for the success of your work, I am,

Rev. Sir,

your most obedient and
faithful servant and brother,

CLAUDIUS SODOR and MANN.

The Rev. Weeden Butler,
Chelsea, near London.

Of his lordship's brothers and sisters, excepting one of each, we have but little account. Hester Hildesley, his second sister, his beloved friend, and constant companion after the decease of his wife, survived him above nineteen years, and died Feb. 14, 1792, in the eighty-fifth year of her age: leaving by her will ten pounds, to the bishop of Sodor and Mann, and to the vicar and wardens of the parish of Kirk Michael, for the time being; in trust to be put out to interest, and the produce thereof from time to time applied, *to keep in repair the tomb of her brother!* She also, amongst many other bequests, left the like sum of ten pounds, to be
either

ters,
little
cond
stant
wife,
and
-fifth
ll ten
Mann,
parish
g; in
d the
plied,
other!
quests,
to be
either

I

John

John Hildesley, Esq. afterwards a rear-admiral; under whose command he sailed in the *Flamborough*, from the year 1716 to 1721; when Captain Hildesley's health being much reduced, he took his nephew, Mr. Rowland, and a niece, with him, on a tour through France, Italy, and Holland, in order to recover it: and the expedient happily succeeded. On their route, Mr. Hildesley gave his friends at home a variety of intelligence, dated from Calais, Boulogne, Paris, Lyons, Marseilles, Genoa, Leghorn, Rome, Naples, Puzzoli, Amsterdam, and Rotterdam. It appears that some time after their return a misunderstanding took place between the uncle and nephew, excited, as it should seem, by the ill offices of others; and this unhappily occasioned an entire separation, which must have proved highly injurious to the young man's hopes and interests.

In 1726, we find him on board the *Royal Oak*, Captain Jacobs, (whom Captain Lestock succeeded,) from July of that year till November: soon after which he was employed in the *Torrington*, Captain Vincent, whence he dates his letters from
Spit-

Spithead, Lisbon, Gibraltar, Genoa, Malta, Constantinople, Gibraltar again, and at Spithead, on his arrival in February, 1730. He was next engaged in the *Namur*, Captain Falkingham, December, 1731, and continued till the February following. In April, 1732, he served, still as a midshipman, on board the *Kingston*, Captain Trevor, destined for Jamaica, as was supposed: but of the issue of the voyage, or of Mr. Hildesley's future services, we have no satisfactory record.

He had a very descriptive pen; and took pleasure to employ its powers in every place and situation, for the amusement of his family, and other friends. His transit through France, as being more rapid, is but slightly mentioned, yet not destitute of observation. In Italy, he seems to have been quite at home; and to have enjoyed himself much in the recital of those little adventures, which, like the country itself, and as being written there, are very entertaining. His remarks, unaided by books, or learned associates, upon the various antiquities he visited at Rome, and the country adjacent, are pointed; and such as might have furnished some *modern*

travellers, so called, with ample materials for a narrative, which would have saved them much ingenious trouble of selection and compilation, *in their own closets, at home*. He seems to have touched upon no scene, whether of peace or war, but what he himself was actually present at, and saw; and his journal of the celebrated siege and defence of Gibraltar, in the year 1727, is clear and impressive; written off hand, on the spur of the occasion, without study of phrase, and therefore doubly interesting.

It is rather painful to reflect, that such a man should not have been better known and cherished in the line of his profession. He had friends indeed, by name; friends of great name; but, as we find, they were friends in name only: And this "Descendant of Kings," the abilities of whose understanding, and the principles of whose mind, might have adorned the first cabin of a man of war, often found it his sole happiness, that, amidst labours and fatigue, the languors of ill health, and the grossness sometimes of ill usage, the hope was yet left him of at length spending with frugality, amidst
his

his dear family connections, the little savings of his pay; and the scanty pittance of that casual prize-money, which was all he could ever acquire!

The following extract from one of his letters will tend to confirm these remarks; and, like the passages already cited in the Memoirs, it exhibits his character in a very respectable light. His father had certainly taken good pains with him in early youth: the education he had received was at home; and the impression which it left upon his mind was such, as even the rudest accommodations and habits of a sea-faring life could not obliterate.

*"Quo semel est imbuta recens, servabit odorem Testa diu *."*

The letter in question is addressed to his younger brother, Francis, and is dated

Royal Oak, Gibraltar, March 16, 1727-8.

"I am heartily glad to hear that you are all so well, and in so good a way of living. As for myself, I don't much fear living well enough, one way or other. Victuals, drink, and clothes, are all one

* HOR. Lib. I. Ep. II. 69.

needs; and a little of each will do, when one puts them to a proper use. As for being great or rich, and making a figure in the world, I declare I have not the least ambition; and those who despise me for not being ambitious, I laugh at. The true satisfaction and only enjoyment of life is in a good conscience, and living in such a manner as not to fear death: and if one does but seriously consider, what a *spirt* of time it is we are to live in the world, and how very soon it is we are or may be made perfectly happy to all eternity; what folly, what madness is it, to live according to the generality of the world! I'm sure I may say this of our *wooden world*.—But, rather, let us strive to live up to the rules of the Scripture. You can't imagine what a satisfaction it is to me, to find you are of so good a disposition; and when I read that part of your letter, I could hardly forbear crying with joy, to think what a blessing attends all our family. Dear brother! let us always endeavour, as much as possible, to encourage and stir up one another to hold our integrity, and not to let any allurements or temptations of the world
draw

draw us from our duty ; that, which we are assured will bring us peace at the last : let us not be ashamed of that which we ought to glory in : and again I cannot forbear telling you, how my heart glows in me with joy, to think that we are all so much of one mind. Let us but endeavour to follow, not only our blessed Saviour's example, but that of our parents and elder brother : and though we have lost so good a father, yet have we left still a good mother ; and a brother, who is, as you say, a second father to us all, in every respect. Let us not then repine at any thing ; but be always cheerful, content, and thankful for the abundance of mercies which we have, and do continually receive, from a good God."

In another letter, Nov. 27, 1730, he takes notice of the hard drinking, and of the horrid oaths, so often practised on board ship ; " which, they say, are necessary for a sea-officer ;" but which, so far from submitting to them, he constantly reprobates in the course of his correspondence. " All these things, says he, are pernicious, and as contrary to

my constitution and natural way of living, as it would be for any one of my brother *mids* to be a parson. Use and custom indeed may make things tolerably easy, and be reckoned second nature ; but it often recoils, and makes a great many rebounds. Certainly (as Captain Vincent once told me) among my friends, such as Sir Jacob Ackworth, Captain F. Hildesley, Mr. Bing, &c. I might get, if not a lieutenant's commission, a purser's warrant ; which, if not so honourable, would be more profitable, and natural to my way of living. Or, I wish it were possible to have got into orders : I am certain, I should have made a very good sea-chaplain : I think nothing would have suited me so well ; and I need never have feared the having a warrant for some ship or other, which would be a good income. But,—I am too well assured I can't be made capable of passing examination ; so must let that drop."

When this honest tar died, or how, or where, is not mentioned ; but it is supposed to have happened at sea. His last letter, as we find it left amongst his brother's papers, is dated April 17, 1732 :
and

and with it, as the final valediction of a very worthy character,—we will close our Memoirs of the good Bishop of Sodor and Mann.

*On board the Kingston, Spithead,
Monday Morning.*

“ Dear Brother,

“ I trouble you with one more letter before we are gone, to bid you, once more, Farewell. Our sails are loose, and ship unmoored. You'll be so good as to be very careful of the enclosed, that it may not fall into such hands as it should not. I wish I could but hear once more from her before we go, but am afraid it is impossible; though 'tis the opinion of the learned, that we shall stop at St. Helens, and stay for three or four days: so, if you can get a letter any how in answer to my last, which I am vex'd to think won't be received till to day—do, pray; and send it enclosed to cousin Rowland Crisp, at the Dock - Yard: desire him, if we are not gone, to send a waterman off with it to me; but, if we are, to forward it to me to Jamaica by the first ship. I received a
letter

letter from Captain Francis Hildesley yesterday, in answer to mine, which I sent him when I did yours. I was in hopes of one from you, but don't despair of it by the return of the boat this morning. Captain Hildesley tells me that he sent Dr. Brown's letter to lord Torrington, which he thinks may be of service to me; but I think not, and wished it had not gone. It will only shew how weak my interest is with lord Torrington, who told Captain Hildesley he had, or would, write to the commodore in my behalf. Bertley and I mess together; but not a hole or corner yet to mess in. He is very dull; desires his service to you, and sisters. In very great haste, or have more to say to you; but must omit it, till more time, and another opportunity. Farewell! I wish you health and success in all your undertakings. Give duty to my mother, love to sisters; and my prayers and good wishes attend you all.

"I am,

"Your affectionate brother,

ROWLAND HILDESLEY."

"P. S.

“ P. S. I thank you kindly for yours, and for your prayers and good wishes; which I as heartily return, as does my mesmate Bertley. I *am* very cheerful, and *will*; and doubt not but all will happen well; and that we shall live to meet happily again. Farewell! The gun is fir'd; our anchor up; and away we sail. Farewell!”

FROM the foregoing narration, and after the most accurate inquiry respecting the bishop's family, there is reason to conclude, that his lordship was the last surviving male; and that upon the death of his sister, in 1792, the race and the name of HILDESLEY became extinct.

Τῶν δ' ἑτινα φημι λελεῖσθαι.

"P.S. I thank you kindly for yours
and for your prayers and good wishes
which I as heartily return, as does my
inimatest Beloved. I am very thankful, and
wonder; and doubt not but all will happen
well; and that we shall live to meet
happily again. Farewell, my dear
friend; our meeting up; and our working
together will be a great blessing to us
all. I am, my dear friend, ever
your affectionate friend,
Mary." From the foregoing statement, and
after the most accurate and respectful
consideration, there is reason to
conclude, that the foregoing was the last
surviving matter, and that upon the death
of the latter, in 1791, the record of the
work of Hypocrite became extinct.

in the
land

Q. A. V.
as
c

may
fem
He
cer
of
fem
de
vi
hi
ob
b
b

APPENDIX.

No. I.

QUALIFICATION of the Rev. Mr. HILDESLEY,
as Chaplain to Henry St. JOHN, Lord Vis-
count BOLINGBROKE.

TO all and singular whom these presents
may concern, Henry Lord Viscount St. John
sendeth greeting. Know ye, that I the said
Henry Lord Viscount St. John, being sufficiently
certified and assured of the morals and learning
of MARK HILDESLEY, clerk, do by these pre-
sents constitute and appoint the said Mark Hil-
desley to be one of my domestic chaplains; By
virtue whereof it may and shall be lawful for
him, the said Mark Hildesley, my chaplain, to
obtain and enjoy all and singular the privileges,
benefits, and advantages, granted and permitted
by the statutes of this realm to the chaplains of
noblemen.

noblemen. Given under my hand and seal this
18th day of January, in the year of our Lord
1733-4.

(L. S.) ST. JOHN.

Registered in the Office of
Faculties the 19th day of
January, 1733-4.

G. PAUL, Register.

No. II.

On the Titles, SODOR and MANN.

THE diocese of the island is thus named, in the general acceptation; but the title SODOR has perplexed many. Camden, who is followed in a variety of the ancient insular formularies of ecclesiastical business, calls it both "*Sodor and Mann*," and "*Sodor of Mann*;" and he inclines to derive *Sodor* from a small islet near Castle Town, in which Pope Gregory IV. erected an episcopal see: no such islet however is now visible. Buchanan, speaking of the Isle of Mann, says, "*Superior ætas oppidum in eâ Sodoram appellabat; in quâ Insularum Episcopus sedem habebat*:" and archbishop Spotswood, of St. Andrew's in Scotland, writes, that "*in the island of Mann a stately church was erected, to the honour*

honour of our Saviour, called *Sodorense Fanum*, that is, the Temple of our Saviour * :” and hence it is, that the bishops are called *Sodorenſes Episcopī*. Others, however, with a greater degree of probability, have derived the appellation *Sodon* from a village of that name, in the island of *I-columb-kill*;—an appendage to North Britain, where the bishop of the Western Isles had anciently his residence.

“ We were now treading that illustrious island,” says Dr. Johnson in his Tour, “ which was once the luminary of the Caledonian regions; whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion. To abstract the mind from all *local emotion* would be impossible, if it were endeavoured; and would be foolish, if it were possible. Whatever withdraws us from the power of

* Perhaps with some reference to *Σωτηρ*, *Salvator*. The above celebrated primate, in the Dedication of his History of Scotland to Charles I. dated Nov. 15, 1639 (eleven days only preceding his own death), has an observation, which is applicable, and deserves notice. “ There is not,” says he, “ among men a greater help for the attaining unto wisdom, than is the reading of history. We call experience a good mistress; and so she is: but, as it is in our Scottish Proverb, “ She seldom quits the Cost.” History is not so. It teacheth us at other men’s cost, and carrieth this advantage more; that in a few hours’ reading a man may gather more instructions out of the same, than twenty men, living successively one after another, can possibly learn by their own experience.”

our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me, and from my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground, which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of *Marathon*, or whose piety would not grow warmer among the ruins of *Iona* !”

“But,” continues the sagacious visitant of this awful ground, “the inhabitants of *Iona* are now remarkably gross, and remarkably neglected. I know not if they are visited by any minister. The island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship: only two inhabitants that can speak English, *and not one that can write or read* * !”

It has been supposed, that, after the Norwegian Conquest of the Isle of Mann, and of the Western Isles of Scotland, the bishopricks were united with, and blended into, the modern title of *Sodor and Mann*; and that then the bishop so called still retained his appellation, while the Scottish prelate assumed simply that of *Insularum Episcopus*, or “Bishop of the Isles.” After the conquest of England, the name of *Sodor* is said

* See Dr. Johnson's Journey to the Western Islands of Scotland, 1st Edit. p. 346. 355.

to have been given to *Peel-Isle* (called also the Norwegian *Holm*) in which are the yet visible remains of the ancient cathedral and episcopal palace.

Bishop Wilson's account is as follows. "The Isle of Mann was converted to the Christian Faith by Saint Patrick, about the year 440, at which time the bishoprick of *Mann* was erected; St. German, to whose name and memory the cathedral is dedicated, being the first bishop of Mann; who, with his successors, had *this island only* for their diocese, till the Norwegians had conquered the Western Isles, and soon after Mann, which was about the beginning of the eleventh century. It was about that time, that the *Insulæ Sodoreses*, (being thirty, so called from the bishoprick of *Sodor* created in one of them, namely, the Isle of *Hy*,) were united to Mann: and from that time the bishops of the united sees were styled *Sodor et Mann*, and sometimes *Mann & Insularum*; and they had the archbishop of Drontheim, styled *Nidorensis*, for their Metropolitan. This continued till the island was finally annexed to the Crown of England; when Mann had its own bishops again, who styled themselves variously, sometimes bishops of *Mann* only, sometimes *Sodor et Mann*, and sometimes *Sodor de Mann*; giving the name of *Sodor* to a little isle, before mentioned, lying within musket-shot of the main land, called by the Norwegians

K

Holm,

Holm, and by the inhabitants *Peel*, in which stands the cathedral. For, in these express words, in an instrument yet extant, Thomas, earl of Derby, and lord of Mann, A. D. 1505, confirms to Huan Hesketh, bishop of *Sodor*, all the lands, &c. anciently belonging to the bishops of *Mann*; “*Ecclesiam Cathedralem Sancti Germani, in Holm, Sodor, vel Peel vocatam; Ecclesiamque Sancti Patricii ibidem; et locum præfatum in quo præfatæ Ecclesiæ sitæ sunt.*” This cathedral was built by Simon, bishop of *Sodor*, who died A. D. 1245, and was there buried.

The arms of the bishoprick are, Gules, upon three ascents; the Virgin Mary standing with her arms expanded, and supporting two pillars: on the dexter whereof a church,—all proper. In the base are the antient armorial ensigns of the Isle of Mann; three legs conjoined, bended equidistant at the knees, and girt in armour, garnished gold; with this motto, *Quocunque jeceris, stabit.* “Wherever thrown, ’twill stand.”

A very handsome halfpenny coin for the island was struck in 1786: having on one side the above armorial ensigns; and on the other his Majesty’s head, as lord paramount of the Isle of Mann.

There are seventeen parishes in the island; the population of which, since the year 1765, has considerably increased, and is said at present to amount to thirty thousand inhabitants. The
last

last account of them was taken in the year 1784, in consequence of directions given by his excellency, Edward Smith, at that time governor in chief of the Isle of Mann; when, from the returns made it appeared, that the number of inhabitants was near 28,000. In 1726, it was found to be 14,620; and in bishop Hildesley's time, from returns given in by the several clergy to his lordship, it amounted to 19,136. The island, from North to South, extends upwards of thirty miles, but rarely exceeds ten or twelve miles in breadth. See Mr. Robertson's Tour, p. 110, and bishop Wilson's Short History.

No. III.

Dr. HILDESLEY's Acceptance of the Nomination of his Grace the DUKE of ATHOL.

IN THE NAME OF GOD, Amen: I MARK HILDESLEY, Doctor in Divinity, regularly and lawfully nominated bishop and pastor of the bishoprick of the Isle of Mann and Sodor, and of Sodor of Mann; and to accept of such nomination of myself and my person, so as is aforesaid, nominated by the most noble James, duke of Athol, and baron Strange, patron of the said bishoprick, earnestly requested and entreated; trusting in the clemency of Almighty God, do

accept of fuch nomination of myfelf and my perfon, fo as is premifed, made and executed, to the honour of Almighty God, Father, Son, and Holy Ghoft; and do give my affent and confent, in this writing, to the faid nomination, being once and again asked and entreated thereto.

MARK HILDESLEY,

Nominated bifhop of the Ifle
of Mann and Sodor, and
of Sodor of Mann.

Witneffes,

Charles Pinfold.

Edward Pearfon, N. P.

No. IV.

MANDATE to introne Bifhop HILDESLEY in
the See of SODOR and MANN.

MATTHEW, by Divine Providence, lord archbifhop of YORK, primate of England and Metropolitan, by the authority of parliament of this realm fufficiently empowered and authorized; To our beloved in Chrift, the venerable the archdeacon of the archdeaconry of the diocefe of the Ifle of Mann and Sodor, and of Sodor of Mann, within our province of York, or his official or deputy; and alfo to all and fingular the clergy wherefoever fettled in the faid diocefe,

cese, or whosoever of you that hath power in this behalf; **HEALTH AND GRACE.** Whereas the most serene Prince, our Sovereign Lord George the Second, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, the nomination of the reverend and venerable **MARK HILDESLEY**, Doctor in Divinity, to the bishoprick of the Isle of Mann and Sodor, and of Sodor of Mann, made by the most noble James; duke of Athol, and baron Strange,—the see of the Isle of Mann and Sodor, by the death of the late bishop and pastor there, being vacant,—hath graciously accepted; and to the same nomination his royal assent hath given; and this, by his letters patent, under the Great Seal of Great Britain, bearing date the eighteenth day of April, in the twenty-eighth year of his most auspicious reign, hath to us signified; requiring and commanding us, the said reverend and venerable **MARK HILDESLEY** into the said bishoprick of the Isle of Mann and Sodor, as aforesaid nominated, to admit, and confirm such nomination, and to do all other things, which, in this behalf, belong to our pastoral office, according to the form and effect of a statute in this behalf made and provided: **AND** WHEREAS we have, by the above-mentioned authority, confirmed the said nomination, and the person nominated, observing all things required by the laws and statutes of this realm in that be-

half to be observed ; and in consequence thereof, we have consecrated the said nominated and confirmed bishop, according to the form, and with the rites and ceremonies used in the Church of England ; and have also committed to him the said nominated, confirmed, and consecrated bishop, the care, government, and administration of the spiritualities of the said bishoprick, with all its rights, dignities, honours, privileges and appurtenances whatsoever ; and have moreover decreed him the said bishop, so nominated, confirmed, and consecrated, to be inducted, installed, and inthroned, by himself, or his lawful proxy, in his name, and for him, into the real, actual, and corporal possession of the said bishoprick, with all its rights, dignities, honours, privileges and appurtenances whatsoever : WE DO THEREFORE, by these presents, strictly enjoin and require you, jointly and severally, that you induct, install and inthroned the aforesaid right reverend the bishop, so nominated, confirmed, and consecrated, or his lawful proxy, in his name, and for him, into the real, actual, and corporal possession of the said bishoprick of the Isle of Mann and Sodor, and of Sodor of Mann, with all its rights, dignities, honours, privileges and appurtenances whatsoever ; or that you cause him to be so inducted, installed, and inthroned, with full episcopal right : and that you assign him the Chair, or episcopal seat, in the choir

choir of the cathedral church there, usually assigned, and appointed to the bishop thereof for the time being: SAVING ALWAYS, in all things, our archiepiscopal rights and usages, and the dignity and honour of our cathedral and metropolitan church of St. Peter in York. IN WITNESS WHEREOF we have caused our archiepiscopal seal to be hereunto put; DATED at our house in Duke-street, Westminster, the third day of May, in the year of our Lord one thousand seven hundred and fifty-five, and in the eighth year of our translation.

(L. S.)

MATT. EBOR.

Indorsed thus :

“BY VIRTUE of the within mandate, directed and sent unto us by the most reverend Father in God, MATTHEW, by Divine permission, lord archbishop of York, primate of England, and Metropolitan; we have inducted, installed, and inthroned the Right Reverend Father in God, MARK HILDESLEY, by Divine permission bishop of the Isle of Mann and Sodor, and of Sodor of Mann, into the real, actual, and corporal possession of the said bishoprick, with all its rights, dignities, honours, privileges and appurtenances whatsoever; and have assigned him the Throne, or episcopal seat, of the see aforesaid.

K 4

Witness

Witness our hands this sixth day of August, in the year of our Lord one thousand seven hundred and fifty-five.

ROBERT RADCLIFFE,
Vicar General, and Official.

MATTHIAS CURGHEY,
Vicar General.

Witnesses present.

Basil Cochrane.	J. Quayle.
Dan. M'ylrea.	James Wilks.
John Quayle.	John Moore.
Dan. M'ylrea.	John Christian.
John Taubman.	Joseph Cosnahan.
Philip Moore.	Samuel Gell.
Thomas Fargher.	William M'ylrea.
George Moore.	Thomas Quayle.
Thomas Christian.	Robert Brew.
Thomas Radcliffe.	

5to Octobris, 1757.

Irrotulat. de Recordo,

Per me,
JAS. WILKS,
Ep. Regium.

No. V.

FORM of Proceeding in the Business of the Confirmation of Dr. MARK HILDESLEY, Lord Bishop of Sodor and Mann, on his Advancement to the Diocese.

“ PROCTOR.

I. Right Worshipful, I exhibit, as proctor for the most noble James, duke of Athol, and baron Strange, patron of the bishoprick of the Isle of Mann and Sodor, and of Sodor of Mann, and make myself a party for him; and do present unto you the letters patent of our Sovereign Lord the King, issued under the Great Seal of Great Britain, for the confirmation of the nomination of the reverend MARK HILDESLEY, Doctor of Divinity, to the bishoprick of the Isle of Mann and Sodor, and of Sodor of Mann: and do pray that the same may be read.

VICAR GENERAL.

Let the said letters patent be read.

PROCTOR.

PROCTOR.

II. I humbly pray, that you would be pleased to take upon you the duty of the said confirmation; and to decree that it be proceeded, according to the form of the said letters patent, and the exigency of the law.

VICAR GENERAL.

In obedience to the commands of our Sovereign Lord the King, we take upon us the duty of the confirmation of the said nomination; and do decree, that it be proceeded, according to the force, form and effect of the said letters patent. And we do assume Edward Rushworth, notary publick, to be our actuary in this behalf.

PROCTOR.

III. I present unto you the reverend MARK HILDESLEY, Doctor in Divinity, nominated bishop and pastor of the bishoprick of the Isle of Mann and Sodor aforesaid; and do hereby judicially produce his lordship: and, as proctor for the most noble James, duke of Athol, do exhibit an original Mandate, together with a certificate thereupon endorsed, touching the execution of the said mandate, against all and singular opposers: and do pray, that they may be publickly called.

VICAR-

VICAR-GENERAL.

Let the opposers be publickly called,

PROCTOR.

IV. I accuse the contumacy of all and singular the persons cited, intimated, publickly called, and not appearing; and, in pain of such their contumacy, pray, that they, and every of them, be precluded from the means of further opposing against the said nomination, the manner thereof, or the person nominated in this behalf. And also, that it be decreed to be proceeded to further acts in this business of confirmation; the absence, or rather contumacy of the persons so cited, intimated, publickly called, and not appearing, in any wise notwithstanding: And I *perrect* a schedule, which I pray to be read.

VICAR GENERAL.

(Reads the Schedule.)

PROCTOR.

V. In pain of the contumacy of all and singular persons cited, intimated, publickly called, and not appearing, I give this summary Petition in writing, which I pray to be admitted; and that it be decreed to be proceeded summarily and plainly; and that a term be assigned me to prove the same instantly.

VICAR-

VICAR-GENERAL.

We do admit this your summary petition, so far as the same may by law be admitted; and do decree, that it be proceeded summarily and plainly. And we do assign you a term to prove this your summary petition, instantly.

PROCTOR.

VI. In pain of the contumacy of all and singular persons, cited, intimated, publicly called, and not appearing; and in supply of proof of the matters contained in my said summary petition; I do exhibit a Certificate, touching and concerning the nomination of the aforesaid reverend MARK HILDESLEY, Doctor in Divinity, to be bishop and pastor of the bishoprick of the Isle of Mann and Sodor, made by the aforesaid most noble James, duke of Athol. I likewise exhibit a public instrument, touching and concerning the consent of the said Mark Hildesley, Doctor in Divinity, to the said nomination, and his majesty's letters patent before read. And I allege, that all and singular the matters set forth in the said Exhibits respectively, were, and are, true; and so had and done as therein contained. And I pray all of them to be admitted, and a term to be assigned to me, to hear sentence immediately.

VICAR-

VICAR-GENERAL.

In pain of the contumacy of all and singular persons, so as aforefaid cited, intimated, publickly called, and not appearing, we do admit these public instruments; and do assign to hear sentence instantly.

PROCTOR.

VII. I pray all and singular the said opposers to be again publickly called.

VICAR-GENERAL.

Let the opposers be publickly called.

PROCTOR.

VIII. I accuse the contumacy of all and singular persons, so as aforefaid cited, intimated, publickly called, and not appearing; and I pray them to be pronounced contumacious; and, in pain of such their contumacy, that it be decreed to be proceeded to the pronouncing your definitive sentence. And I *porrect* a schedule, which I pray to be read.

VICAR-GENERAL.

(Reads the Schedule.)

PROCTOR.

PROCTOR.

IX. The lord bishop nominated is ready to take the oaths required in this behalf.

VICAR-GENERAL.

Let the oaths be taken.

PROCTOR.

X. I *porrect* a definitive sentence in writing, which I pray may be read and given.

VICAR-GENERAL.

(Reads the Sentence.)

PROCTOR.

XI. The lord bishop, nominated and confirmed, and myself, pray a publick instrument, and letters testimonial to be made, touching and concerning the premises.

VICAR-GENERAL.

We do decree, as prayed."

No.

No. VI.

Some Account of SHERBURN HOSPITAL.

"Below Durham, to the East," says the learned Camden, "I must not forget to mention a beautiful hospital, founded by that wealthy prelate and momentary earl of Northumberland, Hugh Pudsey, 'for lepers,' as Neubrigenfis remarks, 'with a profuse, but not altogether reputable liberality; by his power perverting the property of other men to this religious work, while he grudged so much of his own as would have been sufficient for it.' He appointed, however, a revenue for sixty-five lepers, besides priests*."

"Sherburn Hospital," adds Mr. Gough, "three miles East from Durham, was valued at 135*l. per annum*. It was reduced, in 1434, to four priests, four deacons, and two children, to keep daily service, with sixteen poor, and two lepers, because there could not be so many *laiseris* as the original number found in England†."

* BRITANNIA, last Edit. by Mr. Gough, vol. III. p. 106.

† Ibid. p. 121.

Thanks

Thanks be to God, and, under his good Providence, to the introduction of better sentiments, wholesomer food, and greater cleanliness of living, the pitiable class of sufferers so called is almost now unknown; or, at least, by no means found in such formidable numbers, as to require large and separate institutions for their support. This, therefore, no longer used by persons of that description, was appropriated by queen Elizabeth, in 1585, for the benefit of a minister and thirty poor, aged and infirm men, chiefly of the vicinity; namely, fifteen out-brethren, and as many in-brethren; who, at the time of their respective nomination, or admission, must be of the age of fifty-six years, or upwards. The former are generally considered as a kind of candidates for greater bounty; and, as the latter drop off, are introduced to the more immediate blessings of this venerable structure;

“Where age and want sit smiling at the gate.”

The establishment of the institution, in its present form, has been long since regulated, in consequence of the happy change of times; and consists of the master, or *almner*, as he is styled; a chaplain, chapel-clerk, and sexton; a female house-keeper, with proper nurse to attend the sick; a gardener, and a porter: for whose respective provision a suitable emolument is assigned.

To the master it has been said to be a preferment worth eight hundred pounds a year; but, after various necessary deductions, it should seem not to yield, *communibus annis*, above four hundred and fifty, or, at the utmost, five hundred pounds. The following statements are from bishop Hildesley's publick and private accounts, and other papers respecting the œconomy of the hospital.

£. s. d.

The four quarterly payments alone, of the value of what is called "The Brethren's Diet,"—which must mean the *in-brethren* only,—at 49l. each quarter, amount to — 196 0 0

The chaplain's humble salary, increased in his last year to sixty pounds, by bishop Hildesley; but so, as not to be drawn into precedent, unless equally sanctioned by his successors 50 0 0

The house-keeper, per annum 18 18 0

The gardener, ditto — — 20 0 0

Pensions to the thirty in, and out, brethren *, at ten shillings each per quarter — — — 60 0 0

Carried over £. 344 18 0

* The out-brethren appear to derive from the hospital an advantage of forty shillings only per annum; unless they have a share in the *reservation of rents* hereafter mentioned.

L

Brought

	£.	s.	d.
Brought over	344	18	0
The clerk, sexton, and porter, together, per annum		2	10 0
To the nurse, besides board, &c. ditto		7	4 0
Clothing for the brethren, ditto, about		30	0 0
The master's share of the price of a fat ox, delivered annually at Dur- ham castle, for the use of the lord bishop of Durham, in assize time	10	0	0
	£. 394	12	0

To which may be added medicines, and other incidental disbursements for the poor brethren; assessments, prescript payments, repairs, county rates, &c. of which, from their uncertain nature, no exact calculation can well be made.

The following is a

RENTAL of the estates belonging to Sherburn hospital, in the county of Durham, as it stood in the year 1767, on bishop Hildesley's taking the mastership.

RENTS

£. s. d.

RENTS reserved by the several
leases of lands, &c. granted for
three lives, and for 21 years, by
the master and brethren, under their
seals - - -

101 4 0

Prescript rents, payable to the
master and brethren at Michaelmas
yearly - - -

8 19 8

RENTS for the *demesne lands*,
payable quarterly; viz. May-day,
Lammas, Martinmas, and Candle-
mas; and which said lands are let
from year to year by the master
alone - - -

563 5 0

RENTS for wool and lamb-tythes,
demised by the master alone, from
year to year, and payable at Mid-
summer yearly - - -

57 5 0

£. 730 13 8

Beside the advantages, sometimes considerable,
arising from *finer*, on the renewal of leases, or of
lives; but of which no certain statement can be
formed.

From bishop Hildesley's accounts, however,
for the space of *five years*, during which he held
the mastership of Sherburn house, the average
of this benefit, in addition to the rental, after
the usual deductions, as above specified, seems to

be about one hundred and fifty pounds per annum.

The account subjoined is somewhat curious, from local customs; and contains, "A Statement of the Value of the Fifteen In-Brethren's Diet, per Annum;" as it was agreed upon with Dr. David Gregory, who immediately preceded bishop Hildesley in the mastership.

	£.	s.	d.
Each man, every Monday, six-pence in lieu of bread -	19	10	0
Ditto, every Monday, four-pence halfpenny in lieu of small beer	14	12	6
Each man allowed per week seven-pence halfpenny, in lieu of seven quarts of beer, at five bushels of malt to the hoghead -	24	7	6
Ditto, a quart of additional beer, on 13 festivals - -	0	17	5
Ditto, six pounds of meat per week, at two-pence three farthings per pound, excepting 15 vigils, and six Wednesdays in Lent -	49	19	0½
Additional meat on Christmas-day, New-year's-day, Easter-day, and Whit-Sunday - -	1	14	4½
Each man two pounds of cheese per week, at one penny halfpenny per pound - -	11	7	6
Carried over	£. 122	8	4½
	Brought		

	£.	s.	d.
Brought over	122	8	4 $\frac{1}{4}$
Ditto, eight pints of new milk per week, at a halfpenny per pint	13	0	0
Ditto, six pints of skimmed milk per week, at a farthing per pint	4	17	6
Ditto, half a pound of butter per week, at seven pence per pound	11	7	6
Ditto, two pounds of baked pud- ding per week, at one penny half- penny per pound - -	9	15	0
Ditto, a pound of pudding on 21 vigils - - -	1	19	4 $\frac{1}{2}$
Ditto, pies five times in the year, at nine pence per man - -	2	16	3
Ditto, two pounds of bolted bread, at one penny per pound, five times in the year -	0	12	6
Ditto, at Shrove-tide, one pound of bacon, five pence; four eggs, a penny; and also each man four pancakes - -	0	15	0
Allowance for <i>grotes</i> *, to boil with their meat - -	1	10	0
Salt, for seasoning their meat, and for house use - -	2	10	0
Carried over	£. 171	11	5 $\frac{3}{4}$

* GRITS; Oats stripped of the husk, or coarsely ground.

	£.	s.	d.
Brought over	171	11	5½
To forty <i>fathers of coals</i> * for the brethren and nurse, at 3s. 10d. a fother - - -	7	13	4
To thirty fothers ditto, for the use of dressing their meat -	5	15	0
To attendance on dressing, delivering, &c. - - -	10	0	0
Sugar-sops on Good-Friday, at three-pence per man -	0	3	9
	£. 195	3	6½

The other regulations of this pious institution are excellent, as will be seen hereafter, No. VII. and VIII.

For more on this subject, the reader, if he can procure the book, is referred to a scarce work, intitled, "COLLECTIONS, relating to Sherburn Hospital, in the County Palatine of Durham; shewing the Foundation thereof by Hugh Pudsey, Bishop of Durham, about the

* The editor is informed, that a *father* or *fodder* of coals is generally considered as a cart or wain-load, of about a chaldron measure, or a ton weight. Neither quantity here, nor price, is very intelligible to a native of Middlesex: but in the Palatinate what is bought cheap seems to be abundantly consumed. In the instance before us, one may suppose that every brother had his separate room, and every room its *focus perennis*, or constant fire.

Year

Year 1181; and what Alterations it has since undergone, by an Act of Parliament incorporating the same, 27 Queen Eliz. 1585, and several Charters, Grants, and Benefactions; so far as can be collected from Registers, Close-Rolls, Authentick Records, Wills, and other Instruments, in Manuscript and in Print. Printed in the Year 1773, (*Quarto, fifty Copies only,*) by Mr. George Allan of Darlington. Composed and printed with his own Hand." With a view of Sherburn Hospital, designed by R. Hutchin-son, and engraved by Bailey, 1771.

Bishop Hildesley was succeeded in the mastership of Sherburn house by the Rev. Dr. Dampier, canon of Windsor, afterwards dean of Durham, in the year 1773; from whom the appointment has devolved to his son, Dr. Thomas Dampier, the present dean of Rochester. Since the Restoration therefore, the succession of masters * to this time, has been as follows:

Rev. Mr. MACHON.

Dr. MONTAGUE.

Dr. RUNDLE, afterwards Bishop of Derry.

Dr. WADHAM CHANDLER.

Rev. ROBERT STILLINGFLEET.

Dr. DAVID GREGORY.

BISHOP HILDESLEY.

Dr. DAMPIER.

Dr. THOMAS DAMPIER.

* See the Master's Bond, page 159:

No. VII.

Form of the OATH taken by the Master and Brethren of SHERBURN HOSPITAL; together with the ORDINANCES and RULES of the same.

I. THE OATH.

"I A. B. do swear, that I will faithfully observe and keep the ordinances and rules (not being repugnant to the laws of this realm now in force) which shall be from time to time made and set down by the bishop of Durham, under his hand and seal in writing, for the good order and government of the Master and Brethren of Christ's Hospital, in Sherburn, near Durham, in the county of Durham,

So help me Gop!"

II. ORDINANCES and RULES for the good order and government of the master and brethren of Christ's Hospital, at Sherburn, near Durham, and of the possessions delivered to them, the 26th day of August, 1735, by EDWARD [Chandler] by Divine Providence, lord bishop of Durham, in his primary visitation of the said hospital;

pital; which was begun August the 14th, 1735, and continued, by several adjournments, to that day.

OF THE BRETHREN.

1. In filling the vacant places of the in-brethren, a preference shall be often given to the out-brethren, who, in the master's opinion, deserve to be taken into the house; yet so, as that it shall be matter of choice and discretion in the master, and not obligation, to proceed in that way.

2. These qualifications shall be required in every man that is admitted into Sherburn house as a brother:—That he be a single person, who hath lived well and creditably in the world, and is not at the time worth twenty pounds; that he be born in the county of Durham, unless, by special allowance of the bishop, the county be dispensed with; and, particularly, that such as have lived within the manors, and been tenants to the lands of the bishoprick or hospital estate, if in other respects they be as well qualified, shall have the preference; that he be of the age of fifty-six, or upwards, never under; that he be not then labouring under any sickness, or incurable or infectious disease; though the lame and impotent should be considered in the first place. He shall be a constant member of the Church

Church of England by law established, and continue so. And to this end we order that,

3. Every man that desires to be a brother, shall present a petition to the master, setting forth his case; with a certificate of his age, under the hand of the minister of the parish where he was born; and another certificate of his peaceable social disposition, and sober behaviour, and conformity to the Church of England, for some years past, under the hands of credible gentlemen and others, neighbours to the place where he hath last lived. Which petition and certificates shall be filed by the master, to be produced when he shall be called upon.

4. No one shall be treated as a brother and member of this corporation, or entitled to any profits as such, who hath not first taken his corporal oath for the performing of such ordinances and rules as have been, or shall hereafter be, made and set down by the bishop of Duresme, under his hand and seal in writing, for the good order and government of the master and brethren of the said hospital. Which said oath shall be taken before the bishop, if he happen to be at that time in the city of Durham; or else before his spiritual chancellor, or the chancellor's principal surrogate, without fee.

5. Within a month after every vacancy, the master, if he be in the country, shall be bound to put in a new brother; or within six weeks at most,

most, if the master be far absent: and, upon the master's neglecting to fill up the place within that time, it shall be in the power of the bishop to name a brother, without the master; who shall be accordingly admitted.

6. No woman, child, male relation, or friend, shall be suffered to abide with him in the room or lodging of any brother, upon any account; except a nurse to take care of the sick.

7. No brother shall presume to be absent from prayers, to go abroad, much less to lie out of the house, without leave of the master, or his deputy; which shall be sparingly allowed. And the time of his absence, if above two or three days, and the leave, to be noted in a book kept for that purpose.

8. The brethren shall attend duly morning and evening prayer, sermons on the Lord's day, and the Holy Sacrament of the Lord's Supper, as often as it shall be administered: and they shall be there early at the beginning of the respective offices, and continue there to the end. And, the better to know who performs this duty, the clerk of the chapel shall keep a weekly roll, with the names of the brethren, and prick at the name of every one present; and on Monday morning shall deliver this roll to the master, or his deputy, in order to their receiving admonition or correction, according to the heinousness of their offence.

9. The

9. The chaplain of the said hospital shall be constant in reading the morning and evening service, according to the liturgy of the Church of England, and preach every Lord's Day, and mostly upon catechetical heads; and administer the Holy Communion four times in the year, at least; of which the solemn festivals of Christmas, Easter, and Whitsuntide, shall be three of the times. He shall be diligent in visiting the sick; and exhorting the well, as often as he knows of their doing amiss.

10. For the employment of their thoughts on week-days, a Bible, and Whole Duty of Man, shall be provided for every in-brother; which, upon the death of any one of them, shall go, with all the furniture of his chamber (bought by the master) to his successor. And they shall be often put in mind of daily prayers in secret, in their own rooms.

11. No brother shall be suffered to be a drunkard, a fornicator, or unchaste; a caballer, or mischief-maker; profane; a despiser of God, Religion, and Divine Worship; injurious, or unfociable to his fellows; or, in a word, be guilty of any notorious crime, or live a disorderly offensive life.

12. In all the cases above, the master, to whom the power and authority of governing the brethren and servants of the house is committed, shall, by himself, his deputy, or the chaplain, correct and punish the offender, according to the
quality

quality and degree of the offence: that is to say; at first, by serious admonition and warning, and then, by suspending him from his diet two, three, or more days, according to the master's pleasure: provided, that the suspension be never longer than three weeks at a time, and the value of the diet of the suspended person be divided among such of the brethren as are not offenders. And if, after the exercise of such discipline, any brother shall go on to offend in the same way, the master shall then carry his complaint of him to the bishop, that he may be removed, or otherwise punished, as the bishop shall think fit.

13. WE ORDAIN, that the said brethren, who are well and sound, do eat together at dinner in their own common hall, or room, according to a constitution of Thomas Langly to that effect; unless, for reasons to be given to the bishop, he shall dispense with this rule for any time. One of the brethren shall be chosen, by themselves, to say grace before and after meat, or give God thanks for the bountiful provision he hath made for them, and for raising up such benefactors to them.

14. The woman who is to wash their clothes, &c. shall be of middle age; of good fame and conversation; as the same is also required of all the other servants and ministers belonging to the house.

15. We

15. We do revive and enforce the late orders concerning the manner of the diet of the brethren, throughout the year, with some few alterations, as annexed in a separate paper; which we order to be transcribed, and hung up in the hall, where the brethren eat.

16. Lastly, as to the relief of poor travellers at the gate, which hath been customary, and no doubt piously intended, we give no injunction. Idle vagrants should be discouraged and punished; necessitous travellers, on their honest occasions, be supplied. But, care should be taken, that such as have no legal settlement be not burthen some to the hospital, by an indiscreet relief; as is directed by an act of parliament, for ascertaining of settlements.

No. VIII.

BOND from Dr. HILDESLEY, Lord Bishop of Sodor and Mann, as Master of Sherburn Hospital, to Richard, Lord Bishop of Durham; for the Payment of Two Hundred Pounds to the succeeding Master, in lieu of Stock, for the Uses of the said Hospital. Dated August 15, 1768.

KNOW ALL MEN by these presents, that I MARK HILDESLEY, by Divine permission, bishop of Sodor and Mann, master of Christ's Hospital, in Sherburn, near Durham, in the county Palatine of Durham, am held and firmly bound unto the Right Reverend Father in God, RICHARD, by Divine Providence, lord bishop of Durham, in the sum of four hundred pounds, of good and lawful money of Great Britain, to be paid to the said lord bishop of Durham, or his certain attorney, or his successors; for which payment well and truly to be made, I bind myself, my heirs, executors, and administrators, firmly by these presents, SEALED with my seal; dated this fifteenth day of August, in the eighth year of the reign of our Sovereign Lord GEORGE the Third,

Third, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth; and in the year of our Lord one thousand seven hundred and sixty eight.

WHEREAS the master of Christ's Hospital, in Sherburn, near Durham, aforesaid, hath formerly had at the said Hospital, and upon the lands thereto belonging, considerable stocks of corn, cattle, household goods, and husbandry utensils, to the value of four hundred pounds, which used to be preserved and kept up by the master of the hospital for the time being, to be by him, or his executors, delivered down to his successor there; which said stock was, in the times of confusion and distraction, by reason of the civil wars, in the latter end of the reign of King Charles the First; and afterwards, by the avarice and wickedness of the intruding masters, for the most part, destroyed and lost: AND WHEREAS Mr. Machon, the then master of the said hospital, in the beginning of the civil wars, though stripped of all his goods, and forced from his said mastership, upon the happy return of King Charles the Second, was restored to his said mastership, but without any compensation for the stock lost and consumed; in consideration whereof, upon his death, the right reverend Nathaniel, Lord Crew, then bishop of Durham, thought it reasonable to oblige his executors to pay no more to Dr. Montague, his successor in the said hospital, than the sum of two hundred pounds,

pounds, for and in full satisfaction for the said stock so lost and destroyed; and the said lord bishop, by an order under his hand and seal, dated the nineteenth day of July, one thousand seven hundred and twenty, did grant and consent to the said Dr. Montague, that he the said Dr. Montague, his heirs, executors, or administrators, should pay over to the next successor in the said hospital the like sum of two hundred pounds, and be answerable for no more stock upon the premises than the value of the stock he the said Dr. Montague entered upon: and accordingly the said two hundred pounds were paid by the executors of the said Dr. Montague, with the like consent of the then lord bishop Talbot, for the like reason, to Dr. Rundell *, his successor in the said hospital, for and on the same account; and the said Dr. Rundell, upon his removal to the bishoprick of Derry in Ireland, having left no stock upon the ground, and by the consent of Edward, then lord bishop of Durham, did (as a rule for future times, for masters of the said hospital to accept and deliver over to their successors) pay to the reverend Wadham Chandler, his successor in the said hospital, the sum of two hundred pounds, for and on the same account: AND WHEREAS the said Wadham Chandler afterwards died, and he having given a bond for the payment of the said

* DR. THOMAS RUNDLE. See page 163.

two hundred pounds to his successor in the said hospital, that sum his administrator paid to the reverend Robert Stillingfleet, his successor in the said hospital, for and in full satisfaction of the stock aforesaid, so lost and destroyed, and with the consent of the said Edward, then lord bishop of Durham: AND WHEREAS the said Robert Stillingfleet afterwards died, and he having given a bond for the payment of the said two hundred pounds to his successor in the said hospital, that sum his executor paid to the Rev. David Gregory, his successor in the said hospital, for and in full satisfaction of the stock aforesaid, so lost and destroyed, and with the consent of the said now lord bishop of Durham: AND WHEREAS the said David Gregory is since dead, having given a bond for the payment of the said two hundred pounds to his successor in the said hospital; which sum his executor hath now paid over to the above-bounden bishop of Sodor and Mann, his successor in the said hospital, for and in full satisfaction of the stock aforesaid, so lost and destroyed, and with the consent of the said Richard, now lord bishop of Durham: NOW THE CONDITION of this obligation is such, that, if the above-bounden bishop of Sodor and Mann, master of the said hospital, his heirs, executors, or administrators, do, and shall, upon his death, cession, or resignation of the said mastership of the said hospital, pay, or cause to be paid, to his successor in the said hospital, the full

full sum of two hundred pounds, of good and lawful money of Great Britain, for the uses of the said hospital, as above mentioned; THEN this obligation to be void; or else to remain in full force and virtue.

MARK SODOR AND MANN. (L. S.)

Signed, sealed, and delivered, (being first duly stampd) in the presence of

HEN. WILKINSON. THO. HOGG.

THOMAS RUNDLE, LL. D. formerly master of Sherburn hospital, prebendary of Durham, and archdeacon of Wilts, was the son of a reputable farmer, and born about the year 1686, in the parish of Milton Abbot, near Tavistock, in the county of Devon. He was educated in Exeter*,
at

* Mr. Dallaway, in the Biographical Preface to his Lordship's Letters, addressed to Mrs. Sandys, evinces that he was born at *Milton Abbot*. The following extract, therefore, from the bishop to Dr. Alured Clarke, dean of Exeter, as given by Mr. Duncombe, is a mistake. "I would quickly come to you at Winchester, to assure you what esteem and affection for you have ever been in my heart; but I believe I must defer my visit to you, till I can pay it in that city [*Exeter*], where I was *born*, [it should have been, *educated*] and which still continues the delight of my imagination. Though I think it by far the finest climate,

at the Free-School, under Mr. John Reynolds (uncle to the celebrated Sir Joshua), who for many years presided in it with considerable reputation, and to whose early care of him the bishop often used to express his great obligations.

In 1702 Mr. Rundle removed to Exeter college, Oxford, where he commenced B. C. L. June 26, 1710. The same year he was not only promoted to the archdeaconry of Wilts, but is said also to have succeeded his excellent friend Mr. Edward Talbot in the treasurership of the church of Salisbury. On the 23d Jan. 1721, he was appointed to the first prebendal stall in the cathedral of Durham, and removed to the twelfth prebend, November 22, 1722. In the year 1723, he was domestick chaplain to Dr. William Talbot, then lord bishop of Durham, and took his degree as Doctor of Laws, July 5; about which time Mr. Secker, afterwards successively bishop of Bristol and Oxford, and archbishop of Canterbury, was associated with him in the family. Upon the demise of bishop Talbot, in 1734, being then chaplain to the lord-chancellor

and most agreeable place of residence in England, yet it never appeared in so fair a light to me, as it will, when I see you presiding in its cathedral," See Mr. Duncombe's Correspondence of John Hughes, Esq. Letter cxxvii. vol. II. p. 139. whose inaccuracy is also corrected by the Rev. Mr. Jago, vicar of Milton Abbot, in a very polite letter to the Editor, May 3, 1798.

Talbot, Dr. Rundle was, by him, recommended to his Majesty King George II. for the see of Gloucester, which had become vacant by the death of bishop Sydall: but, from an idea received, in consequence of some reports, insinuating that Dr. Rundle was deistically inclined, his appointment met with a strenuous opposition from bishop Gibson of London. These reports, it seems, were advanced by a Mr. Venn, and are vaguely stated to have been founded on *certain unguarded expressions, or imprudences of speech*, said to have dropped from Dr. Rundle *some years before*, and in a *private chance conversation*; at which, unfortunately for him, the long-silent informer, Mr. Venn, Dr. Stebbing, and others, were present *.

They had their amplitude of weight with the good prelate of London; and in consequence of this *dead fly* of obloquy *thrown into the ointment* † of character,—whether directed by truth or otherwise we have no proof, the lord-chancellor, though very reluctantly, was at length induced

* See the close of these remarks on Dr. Rundle. “On lâche mystérieusement quelque mot obscur, qui bientôt est relevé, commenté, repandu par les apprentifs philosophes. On prépare dans d’obscurs conciliabules le poison, qu’ils se chargent de repandre dans le public.” It is not a little remarkable, that, immediately upon bishop Rundle’s consecration to the see of Derry, *Dr Stebbing* succeeded him in the archdeaconry of Wilts. See *Gent. Mag.* for May, 1735, p. 277, 388.

† ECCLES. X. ver. 1.

to withdraw his recommendation ; and the *English* bishoprick of Gloucester was conferred upon the humane and amiable Dr. Martin Benson ; a man of every excellence, who, with much difficulty, was prevailed on to accept of the dignity so very peculiarly and unpleasantly circumstanced.

It is rather observable, however, that in February of the next year, 1735, Dr. Rundle was readily promoted ; and, on the 3d of August following, collated to the rich bishoprick of Londonderry in *Ireland* ; as if, in defiance of the old adage, *et cælum et animum mutant, qui trans mare currunt*. And in that high and respectable situation he appears to have constantly maintained a character, equally innoxious and exemplary,—in every respect suitable to his exaltation.

The Dean of St. Patrick's was not very apt to be lavish of his eulogiums. The following, however, are both his and Mr. Pope's testimonies respecting the right reverend character in question. " I have the honour," says the Dean, " to know Dr. Rundle. He is, indeed, worth all the rest you ever sent us ; but that is saying nothing, for *he answers your character* *. I have dined thrice in his company. He brought over a worthy clergyman, of this kingdom, as his chaplain,

* ——— RUNDLE has a heart :

Manners, with candour, are to BENSON given ;
To BERKELEY, every virtue under heaven.

Epilogue to Satires, vol. IV. p. 323.

which was a very wise and popular action. His only fault is, that he drinks no wine; and *I* drink nothing else." Mr. Pope, in reply, observes, "I am glad you think of Dr. Rundle as I do. He will be an honour to the bishops: but, what you will like more particularly, he will be a friend to your nation: he will be a friend to the human race wherever he goes. Pray tell him my best wishes for his health and long life. I wish you and he came over together, or that I were with you. I never saw a man so seldom, whom I liked so much as Dr. Rundle." To which the Dean answers, "I read to the bishop of Derry the paragraph in your letter which concerned him; and his lordship expressed his thankfulness in a manner that became him. He is *esteemed here*, as a person of learning, and conversation, and humanity; but he is *beloved by all people* *."

Upon the best authority we are informed, that Dr. Rundle was a man of warm fancy, of very brilliant conversation, and of abundant wit†; but that the vivacity of this latter quality carried him sometimes into ludicrous and indiscreet expressions, which created him enemies; and, as has been instanced on the before-mentioned occasion, produced disagreeable consequences. Dr. Samuel Johnson, without mentioning his autho-

* Pope's Works, by bishop Warburton, vol. IX. Letters 75, 76, and 79.

† See the *Jeu d'Esprit* subjoined to this account.

rity, says enigmatically enough, by a kind of fide-wind, that Dr. Rundle was "a man unfortunately famous *;" and another writer has considered him as the victim of persecution. It can hardly, however, be inferred that the charge of Deism was well founded; as, in that case, it would seem difficult to account for *his* eligibility to a mitre in Londonderry, who was held to be so absolutely inadmissible to Gloucester†. But, secret innuendoes, perhaps; the blastings of the breath of rumour, long since evaporated; and motives which are now unknown, might, in this, as in too many other cases, have had their oblique influence; for, as one observes, "to every thing there is a time." Thus much is certain, that, from his various letters, the unguarded index of character, Dr. Rundle appears to have really possessed the most splendid and amiable qualities. His epistolary correspondence has more than once been published, as it amply deserves: whatever he wrote seems to come

* Lives of the Poets: THOMSON, vol. IV. p. 256.

† Since writing the above, Mr. Pulteney, afterwards earl of Bath, is found to have been struck in the same manner by this circumstance. In a letter to Dr. Swift upon the occasion, March 11, 1735, he asks, "What do you say to the baffle made here, to prevent the man from being an English bishop, and afterwards allowing him to be a good Christian enough for an Irish one? Surely, the opposition, or the acquiescence, must have been most abominably scandalous."

from

from the heart; and his letters, to Mrs. Sandys especially, unfold a generous mind, enriched with abundance of ornament, probity, piety, and gratitude.

The following lines are taken from a poem, by Mr. Thomson*, to the Memory of Lord Chancellor Talbot, who died Feb. 14, 1736-7.

———— And thou, O RUNDLE! lend thy strain;
Thou darling friend! thou brother of his soul!
In whom the head and heart their stores unite;

Whatever

* "The chief happiness which the publication of this gentleman's poem, intitled "Winter," procured him, was, that it brought him acquainted with Dr. Rundle, afterwards lord bishop of Derry: who, upon conversing with Mr. Thomson, and finding in him qualities greater still, and of more value, than those of a poet, received him into his intimate confidence and friendship; promoted his character every where; introduced him to his great friend, the lord chancellor Talbot, and some years after, when the eldest son of that nobleman was to make his tour of travelling, recommended Mr. Thomson as a proper companion for him. His affection and gratitude to Dr. Rundle, and his indignation at the treatment that worthy prelate had met with, are finely expressed in his poem to the memory of lord Talbot. The true cause of that undeserved treatment has been secreted from the publick, as well as the dark manœuvres that were employed: but Mr. Thomson, who had access to the best information, places it to the account of

———— Slandrous zeal, and politicks infirm,
Jealous of worth."

Life of Thomson, prefixed to his SEASONS.

Whatever fancy paints, invention forms,
 Judgement directs, the well-tun'd bosom feels,
 Truth natural, moral, or divine, has taught,
 The virtues dictate, or the Muses sing!
 Lend me the plaint, which to the lonely main
 With memory conversing, you will pour,
 As on the pebbled shore you pensive stray,
 Where DERRY's mountains a bleak crescent form;
 And 'mid their ample round receive the waves
 That, from the frozen pole descending, rush
 Impetuous. Though from native sunshine driven,
 Driven from your friends,—the sunshine of the soul,
 By slanderous zeal, and politicks infirm,
Jealous of worth; yet will you bless your lot:
 Yet will you triumph in your glorious fate,
 When TALBOT's friendship glows to future times,
Intrepid, warm; of kindred tempers born*:
 Nurs'd by experience into slow esteem;
 Calm confidence unbounded, love not blind;
 And the sweet light from mingled minds disclos'd,
 From mingled chymick oils as bursts the fire."

The character of his noble, learned, and most
 excellent friend seems greatly to determine the
 complexion of that mysterious business, which
 impeded Dr. Rundle's election; and yet, could
 not be deemed a well-grounded impediment to
 his ecclesiastical elevation. Lord Chancellor Tal-
 bot, we are assured, "had the peculiar felicity

* "My name," says the Bishop, "will be ever a proof to
 posterity, how *warm* and *intrepid* a *friend* he could be to
 one, whom he thought fit to honour and reward with that
 dear and voluntary relation to him." Letter to Mrs. Sandys,
 Feb. 22, 1736-7.

of joining together those contrary qualities, so rarely to be met with in the same person; the mildest disposition, with the greatest firmness of mind: and, at the same time that he had a heart susceptible of the strongest impressions of tenderness and compassion, he also inviolably maintained the strictest justice, and the most inflexible integrity. He had a mind so enlightened, that no falsehood could ever elude his sight; but, with inimitable sagacity, he would pursue her through all the intricate labyrinths which she took to escape his detection. His judgement was so clear, that he could at one view discover the most entangled points; and yet had he patience and temper to hear every thing that could be said upon the most plain and obvious." Such was the man, to whose strenuous patronage Dr. Rundle owed his advancement to a mitre. Could it then have been lightly or unadvisedly done? Could a lord TALBOT be conceived to debase and defecrate the highest honours resulting from his beloved sovereign's bounty?

The first great patron of Dr. Rundle, bishop Talbot, died on the 12th of October, 1730. "Look," says he, "into your own heart; and that will tell you what I feel, better than any words I can use to describe my sorrow. I have lost, I have lost my patron! friend! father! To him I owe all the happiness I have ever enjoyed in life: all the comfort (if life hath any future comfort for *me*) that I am still to receive, flows from

from his bounty to me!—I saw *him*, in *mifery*, who never before was beheld, by any that depended on him, but with gratitude and pleasure! To look on him, who loved us all, was a joy, that made us relish the good fortune with which he had bleffed us. What can I do, to fhew my fenfe of gratitude to him?—The labour of my life, the ambition of my life, fhall be, to enjoy the fatisfaction of acting with a regard and love to his dear, dear memory *.”

But, this is not all. His frequent memorials of the Talbot family in general, “those friends,” faid he, “to whom and to whose affection I owe all the good fortune of my life;” his folitude for their recovery in ficknefs; his exultation at their enjoyment of health; his attention to their domeftick concerns; his ardent prayers for their eternal happinefs; and his laft remembrance of one of them in particular, when he himfelf was gasping as it were on the bed of death;—theſe are proofs of excellence, if excellence there be in man, which ſpeak far louder than the whifperings of infidious cenſure; and may juſtly repel all the venom of intereſted, or of gratuitous inveſtive.

How manly and candidly he himſelf bore up under it will appear, much to his advantage, in the following extracts from a letter, which he

* Letter to Mrs. Sandys, in 1730, immediately upon his patron's deceaſe. See Letter XVII. in Mr. Dallaway's Collection, vol. II. p. 137.

wrote to William Duncombe, Esq. soon after his repulsion from the see of Gloucester *. It sufficiently evinces what were his feelings upon that event; and as being the communication of his sentiments to a friend, not as a publick apology, but as a confirmation of the good opinion which that friend had entertained of him, it were surely a want of candour to suppose him insincere.

Edgcumbe, Dec. 9, 1734.

“ Sir,

I am most extremely obliged to you for the concern you have expressed for my success, and shall ever acknowledge the friendliness of the advice you have given me, though it is by no means proper for me to follow it. *The lord chancellor hath been pleased to think his honour concerned, more than mine, to desire me to be quiet and easy; and accordingly I have taken not one step in this affair, from the beginning; and shall be satisfied with any thing that he thinks proper to do, without interposing any scheme of my own in the least.* I desire not any preferment, which must be owing to a disregard of him and his honour. If an intimate knowledge of me, and the highest friendship for me, *during twenty years together,* is not a sufficient testimony to my reputation, nor to be preferred to Mr. VENN's, I must be contented to suffer, at present. Posterity will

* See Duncombe's Correspondence of Hughes, &c. vol. II. p. 56.

think

think his unexampled zeal for me the highest honour, though now it is disregarded. I have not lived with obscure men, but have enjoyed the favour of others, who are esteemed by all that love this nation, and our constitution. The late Speaker* hath shewn the sincerity of his affection for me on this occasion. He first offered me his friendship on the account of a publick dispute I had against Tindal and Collins, at the Grecian Coffee-House, in defence of Christianity, and hath continued it ever since. I am an open, talkative man; and not one of my acquaintance ever suspected my disbelief of the Christian Religion, from any expression that ever dropt from me, in the most unguarded hour of vehemence in dispute. I never omitted one opportunity of defending it in private, when the turn of conversation made it decent; or in publick, when the disputes of the age made it necessary. I have spoken charges to the clergy, or preached, on the most solemn occasions, against Collins, Woolston, Tindall, as multitudes will, and have, testified.

“But, from a *chance conversation*, Mr. Venn *thinks* otherwise! Dr. Stebbing was also offended with what I then said.—I forgive them both; and though they treat me thus, I would serve

* Spencer Compton; who was speaker of the House of Commons during the whole reign of king George I. and created earl of Wilmington in 1730.

them,

them, if I could, to-morrow. Though *they* will not believe my professions of Christianity, *I* will always obey, and enjoy the consolation of its precepts and promises. They may injure my fortune, but shall not my temper.

“ I do not doubt but the bishop of London thinks me a very bad man, and thinks in opposing me he doth God and the church good service : but it is not *me*, but the phantom represented to him under my name, that he so vehemently opposes. If he knew me, possibly I should have the favour of his esteem and recommendation. I only complain that he prefers a *hearsay* character, from men that have no intimacy with me, to the dean of Christ-church *, whom he loves ; to all my acquaintance, whom he hath examined ; to the speaker †, whom he cannot but esteem ; and to the lord chancellor, whom every man in England (unless those who are angry on this occasion,) loves, and esteems, and rejoices in his integrity.

“ I desire no greater reputation in life, than to be named the friend of the Talbot family, who loves and is beloved by them all ; nor any nobler praise to be inscribed on my grave. If these testimonies on my behalf are insufficient, I am content to be disregarded, and must submit to an usage, that is as unexampled as undeserved.”

* Dr. Conybeare, afterwards bishop of Bristol.

† The Hon. Arthur Onslow ; who had been just appointed to that high office.

In another letter, addressed from Dublin to his old and most intimate friend, Joseph Taylor, Esq. * Jan. 3, 1738-9, his lordship says, "*Laudatur ab his, culpatur ab illis*, is the condition of every action that is done by those, who are placed in a way of life that is exposed to flattery or envy; and I am resigned under the common misfortune. Candour, surely, is all that can be expected, or should be desired."

But, the following farewell ejaculation to arch-deacon S——r, written about three weeks only before his lordship's death, is so very striking, and so pointed in its view towards a former disappointment,—if such it really was, to such a mind,—that justice to his memory may well apologize for the insertion of it.

Dublin, March 22, 1742-3.

Dear Sir,

Adieu, for ever! Perhaps I may be alive when this comes to your hands; more probably not: but, in either condition, your sincere well-wisher. Believe me, my friend, there is no comfort in this world, but a life of virtue and piety: and no death supportable, but one comforted by Christianity, and its real and rational

* See a valuable letter from his son, Thomas Taylor, Esq. much to bishop Rundle's honour; Gent. Mag. for March, 1789, p. 206.

hope.

and was the delight of his meditations: and it must be owned that England is ungrateful, if she doth not confess, that the present happiness she enjoys was more guarded to her by *him*, than by any thousand other private men she can boast of. He had undaunted courage to oppose all mankind, for the sake of what was right; but still, his inborn imprudences generally rendered that courage feebly useful to the world; and his inability to withstand some evening's-merriment ruined half his attempts.

But, notwithstanding the ridicule of such an allay in his patriot-ambition, he went on, like others, through good and ill report; and suffered himself to be laughed at and railed at, with all the indolence and insensibility of a Stoick.

No bribes of riches or greatness could have tempted him to do a base action; though the necessities into which his carelessness in the management of his fortune, and a thoughtless generosity, had thrown him, often compelled him to submit to basenesses, almost as low as those, by which others raise estates, and become glorious in villainy. Yet, while he did it, he scorned and hated himself; and resolved to be rich, that he might be honest. But still, the want of money returned, and with it all the mean shifts to extricate himself from the fatigue of lying to his creditors.

Thus he went on, in a continual round of self-dislike, and doing actions which produced new

self-dislike : But he had this to say for his worst conduct, that his vices were always rencounters, and never meditated wickedness.

He was a pleasant companion, a generous enemy, and a zealous friend. His company was courted by every body, as more entertaining than a comedy : he never refused to forgive, and then forget, the injuries that had been done him by those, who desired they should be forgiven ; and all his fortune was at the command of his friends, as well as his labour and reputation. He seemed to want gold only to give it away : his busy mind pursued project after project, in hopes to be rich ; that by it he might be more eminently serviceable to his friends, and his country. He embraced every appearance that flattered this public-spirited avarice, though the proposal were ever so wanton and improbable. In hopes of getting immense wealth, he ran after every whim, and so first aimed at the Philosopher's Stone ; and when that would not do, he could condescend to be thought the author of the humble discovery of a new-fashioned hoop-petticoat : but still, 'twas with the sacred view of serving his country by his riches.

This briskness and quicksightedness, to find out mines of treasure in a *notion*, made him enquire out great numbers of men of abilities, who were obscured by poverty ; and animated them to exert their inventive talents, by high promises. When any of them had contrived a
handsome

handsome scheme, he would, in the hurry of his approbation, expend his whole cash to promote it: and at last, when the project was almost ready to repay with interest his trouble and charges, the hopes would be blasted, for want of another ten pounds to complete the undertaking. Thus he rid hard, continually courting after treasure; and, when his dog bore at the game, by a nimble unexpected turn, it always escaped from its mouth, and he returned empty: however, he comforted himself that he had brave sport, and went out again the next day, fresh and eager to the field. Thus, constantly, with high hopes and self-complacency, he renewed his project, as warm in expectation of success, as if he had met with no disappointment. He was often within a day of being the richest, and therefore the honestest man in England; but, before that ill-natured to-morrow came, he died! much lamented by all who value wit and good sense; and he must be owned to be, if not virtuous, yet a lover of virtue.

His writings will make him beloved by all, in ages to come, when his follies are forgot, or softened by time. To him we owe not only his own performances, but those of others likewise; and he was properly the man-midwife to all the children of the Muses born in his own time, and was suspected very often to be their father also.

He would have been what he was, had Addison never been born; but Addison would have died

with narrow fame, had he never had a friendship with Sir R. whose compositions have done eminent service to mankind. To him we owe, that swearing is unfashionable, and that a regard to religion is become a part of good-breeding.

He had learning; but it was seldom transfused into his performances. He studied nature more than books; and as Numa consulted with Egeria, and learnt his laws from that divine nymph, Sir R. was in love with a more real goddess; and was taught by her, in reality, all his precepts. He had an art to make people hate their follies, without hating themselves for having them; and he shewed gentlemen a way of becoming virtuous with a good grace.

A bold free spirit, a lively humour, a quickness of thought, and the most delicate touches of the passions, inspire pleasure into all that read and understand his writings. He had not leisure and coolness enough to bear the fatigue of being correct: his observations on mankind crowded so fast upon him, that, for want of patience to write them down in a due, studied, natural order, he sometimes became obscure. His satire was severe and pointed; but, I think, he never once exerted that talent against his private, but always against his country's, enemies; and therefore shewed good-nature, even in his sharpest and bitterest invectives.

He had no genius for rhyme; and he knew that he had not, and therefore but seldom attempted it.
Those

hope. The first, I doubt not, you experience daily. May it be long before you experience the second!

I have lived to be *conviva satur*; passed through good report and evil report: have not been injured more than outwardly by the last, and solidly benefited by the former. May all who love the truth in Christ Jesus, and sincerely obey the Gospel, be happy! for they deserve to be so, who, (*ἀληθεύειν ἐν ἀγάπῃ*;) seek Truth, in the Spirit of Love*.

Adieu! I have no more strength. My affectionate, last adieu to your lady.

T. DERRY.

His lordship published four sermons, at least, which are mentioned in Letsome: one of them

* See EPHES. IV. ver. 14, 15. The context, it is very probable, was deeply rooted in the bishop's mind. It runs thus: Ἐν τῇ κενώσει τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεύσασιν τῆς σωτηρίας. Ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ καλά, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός. On this passage the note and improvement of Dr. Doddridge are memorable. "It is to be hoped that no reader, and especially none of the *sacred order*, will fail to observe, what the Apostle here so plainly asserts; namely, that it was the design of the ministry, to preserve *peace and charity*, as well as *orthodoxy, regularity, and discipline in the church*. Let us ever maintain a due regard to the united interests of *truth and love*: that our *union with Christ* may be secured, and our *growth in him* more happily and abundantly advanced." FAM. EXPOS.

N

from

from Deut. xv. 11. for the New Colony of Georgia, 1734; of which his lordship was a commissioner and trustee.

This elegant scholar and divine died in Dublin, April 14, 1743. And, as the noblest blazon of his character, like the good archbishop Secker, he crowned his last moments with an act of peculiar gratitude, which reflects the highest honour on his memory. Having survived the nearer connections of his own family, he left the bulk of his fortune, about five and twenty thousand pounds, to the honourable John Talbot, third son of his kind second patron, the lord-chancellor; with whom he always resided when he came over to England, and whom he made his executor and residuary legatee.

The following curious piece, never before published, was obligingly communicated to the editor by Mrs. Cornewall, of Chart, in Surry, a lady nearly related to the celebrated miss Catharine Talbot.

Dr. RUNDLE's Anticipation of the posthumous CHARACTER of Sir RICHARD STEELE. In a Letter to a Lady: supposed to be written about the year 1720.

“ Madam,

The hopes of seeing the king in town to-night so fills people's hearts at present, that it leaves

no

no room for lesser pleasures ; and therefore conversation is wholly taken up in that. But, though it may furnish out a visiting hour very comfortably, 'twill not spread half a page of a letter ; and I want other materials to entertain you, while tea and idleness in a morning will allow my conversation admittance. 'Tis well for me, that I forgot in my last to say something to Mrs. Benson's strange request, of drawing up the character of Sir R. while he is alive ; because, had I told her before of the unaccountableness of her desire, I had not had a single subject left me, to afford one sentence. I must beg you, therefore, in my name, to expostulate with her about the impropriety of the task assigned me. Should I begin,—before I could write half of it, 'tis ten to one but he would be quite changed, and prove that all I have said of him was falsehood. To attempt describing a man so various, is like drawing the picture of a chameleon in his true colour ; but, hang it ! the more difficult, the more honour. It shall never be said that an impossibility hindered T. R. from complying with the petition of a friend ; and therefore, Sir R. avaunt ! for I resolve to paint all thy follies in lively colours ; and expect, on Monday morning, when this letter is read, to have thy face glow with scarlet *.

On

* We are told, however, that Sir Richard, upon occasion, could make himself very merry and free with his

On the ——— day of ——— in the year ——— died Sir R. S.—(in decency we must suppose him dead, when we sum up his actions.) It is pity there is no person of abilities left, to give *his* character to the world, who drew so many, so finely ! In a well-written life of him might be seen an epitome of mankind ; and the motto of his first Tatlers was as true of his example as of his writings *. Surely, so many follies, and so much worth, were never blended together in any single person before. The last he resolved should be the guide of his behaviour, though he always followed the former.

He was a coquette to Virtue ; made continual advances, and seemed just yielding up himself to the comely dame who courted him, as she once did Hercules : when, on a sudden, he would flounce off, flirt back, and sink into the arms of Pleasure. His soul, in his calm morning-hours, was truly great ; and some design for publick good, the improvement of knowledge, and the security of *liberty* (which he always esteemed the *manhood of the mind*), was formed in his thoughts,

own character. In 1718 came out "An Account of his Fish-Pool." He had obtained a patent for bringing fish to market alive ; for, alas ! he was ever a projector ; and that one circumstance, among many, kept him always poor. See Biog. Dictionary.

* *Quicquid agunt homines, nostri est farrago libelli.*

Juv.

and

dress'd herself to the well-formed judgements of men; clothed in that easy garb of cheerfulness, which is the result of firm conviction, and of a pure intention.

It may seem needless to add, after this detail, that though the death of PHILIP MOORE was gentle, and at a good old age; the retrospect of his life, to those who best knew him, made the close of a career so amiable, and so useful, a consideration of deep regret! He died, after a few hours illness only, at Douglas, in the Isle of Mann, the 22d of January, 1783, in the seventy-eighth year of his age; as worthy, possibly, of every human honour and worldly advantage, as were even those two great luminaries of Mann, with whom he had the happiness of being so intimately connected.

Mr. Moore's remains were interred, with great distinction, in the parish-church of Kirk-Brad-dan; and attended in that severe season of the year, not only by all the clergy of the island, but by a great number also of the most respectable inhabitants, who could partake of so painfully-pleasing a solemnity*. On his tomb is the following epitaph.

“ Sleeping

* “ The Manks are solicitous to pay every tribute of veneration due to deceased friends. When an inhabitant dies, he is attended to the churchyard by a great concourse of friends and neighbours. Before the corpse a funeral hymn is sung; which closes on leaving the town, but is resumed on approaching

“ Sleeping in JESUS,
 Here lieth the body of
 The Rev. PHILIP MOORE,
 Rector of Kirk-Bride,
 and 48 Years Chaplain and School-Master
 of Douglas : who died Jan 22, 1783,
 aged 77.

For ever may the Man be blest,
 Who never will these Bones molest,
 But here for ever let them rest;
 'Till fire consume this earthly ball,
 And CHRIST shall come, to judge us all !
 Sis tu felix semper, ita
 Et fruaris diù vitâ.”

Early in 1785, a very handsome marble monument, executed by a capital artist in London, under the direction of the late Rev. Dr. Wilson,—who did not live to see it finished,—was placed in the chapel of Douglas, in which the deceased so long and ably officiated ; with this inscription :

“ Sacred to the Memory of
 The Rev. PHILIP MOORE,
 Rector of Kirk-Bride, and
 officiating Minister of the Chapel of Douglas.

proaching the place of burial. The corpse is then interred, according to the rites of the Church of England ; the solemnity of which, at *Kirk-Braddan*, is considerably heightened by the quiet and gloom of the surrounding scenery. The Manks churchyards are generally in some romantick spot, retired from the towns and villages.” Robertson, *Tour*, p. 33.

His

His Education was completed
under the auspices of good Bishop WILSON ;
and he made a grateful return
for this singular advantage,
by contributing to the virtuous Instruction
of Youth; being above forty years
Master of Douglas School.

He was likewise principally concerned
in revising the memorable
TRANSLATION OF THE SACRED SCRIPTURES,
into the MANKS Language ;
for which, by his Learning, he was
eminently qualified.

He was born in Douglas, Sept. 5, 1705,
and died there, Jan. 22, 1783.

“ This monument was erected, as a testimony
of friendly esteem, at the expence of the Rev.
THOMAS WILSON, D. D. son of the bishop ;
prebendary of Westminster, and rector of St.
Stephen's, Walbrook.”

The preamble to Mr. Moore's Will has some-
what striking. It is dated, Douglas, Dec. 14,
1778, and was drawn up by himself, as follows :

“ *Auspicante Deo, et per totam vitam favente*
Christo, I Philip Moore, rector of Kirk-Bride,
and chaplain of Douglas, now in the forty-ninth
year of my ministration, and the seventy-fourth
of my age, yet of sound mind, good memory,
and

and health uncommon at this time of life; for which, and all the blessings and comforts of existence, I cannot too much magnify, bless and adore the Almighty Lord and author of our happiness; *But, above all, that I had a capital band and concern in the Manks Scriptures*, and have been instrumental in the education of several ingenious, sensible, and pious young men, for the service of the church, and other publick stations in life, who still exist as living witnesses—*Quod non vitam perdidi, operose nihil agendo* *: Know, therefore, all men, by these presents, that, as the longest life must have a period, and that as I came from God, so hope I, and trust, through the merits of Christ, to go to God; I do make this, &c. &c.”

As the most suitable place for them, we here with pleasure insert two letters, from that good and venerable man Mr. Broughton, late secretary to the Society for promoting Christian Knowledge, addressed to Mr. Moore: both within the short space of a few months; but, under very different circumstances!

* The words here altered from Seneca, *de brev. Vita*, c. xiii. are attributed to GROTIUS, as uttered modestly by that great man, not long before he died.

Those who love S. will only admire Addison : he will never have many applauders ; but those who can relish him, will never think any writings equal to those he has left us.

How good his political judgement was, may be learnt from his letters to Sir Miles Wharton, and to the bailiff of Stockbridge : how generous his sentiments of religion, may be seen in his Epistle to the Pope. The justness of his wit, and his exact knowledge of true character, every body confessed, by their approbation of his Plays and Tatlers.

Let thy faults, O Sir R. be buried in thy grave, and thy virtues be imitated by all ! Let thy writings be beloved ; for whoever doth that sincerely, will, before he thinks of it, become a lover, if not a practiser, of virtue ; and the world may owe to thee the removal of fopperies, that are to be born again in centuries to come. Thy works will be a medicine of the mind, and cure all the green-sickned appetites that will seize on the gay and the young, without so friendly a cordial. If all who have been, or shall be, benefited by thy advice, will own themselves thy admirers, never could author boast a more universal or a better founded applause ; and Socrates himself shall have fewer disciples than STEELE."

T. RUNDLE.

No.

No. IX.

SHORT ACCOUNT of the Rev. PHILIP MOORE,
Rector of Kirk-Bride, and Chaplain of
Douglas, in the Isle of Mann.

This very amiable man, born in the year 1705, was well known in the literary world, by his correspondence with men of genius in several parts of it; and was eminently distinguished as the divine, the gentleman, and the scholar. In the earlier part of a life industriously employed in promoting the present and future happiness of mankind, he had the honour of being chaplain to the Right Rev. Dr. THOMAS WILSON, the venerable bishop of Sodor and Mann, whose friend and companion he was for many years. At the funeral of that excellent prelate, Mr. Moore was appointed to preach the sermon, which is subjoined to the valuable discourses of his patron, at the close of his lordship's works, published in two volumes, quarto, by Mess. Cruttwell, at Bath, in the year 1781. In a letter to the editor of the good bishop's life and writings, Mr. Moore modestly calls this sermon "a hasty performance." It might be so, says Mr. Cruttwell;

well; but it was neither preached nor heard without tears; and such a composition was justly adapted to command them. It is addressed to Dr. Wilson, the bishop's son, with the following epistle prefixed.

“ Sir,

“ In obedience to your request, I send you the sermon preached at the funeral of your most worthy father, our most excellent bishop. I am very sensible of its inequality to the merits of so great and good a man: but, for this, all just allowances will be made by the candid and ingenuous, when it is considered what disadvantages we labour under here, so remote from the sources of science and learning. In this view it is submitted to your favour and indulgence, by, sir, your very obedient humble servant, and sincere friend.

PHILIP MOORE.”

DOUGLAS, March 29, 1755.

Several years since, under the auspices of bishop Hildesley, and at the request of the Society for promoting Christian Knowledge, Mr. Moore undertook the revision of a translation into Manks of the Holy Scriptures; the Book of Common Prayer; Bishop Wilson, on the Sacrament, and other religious pieces, printed for the use of the Diocese of Mann; and during the execution of the first of these

these works, he was honoured with the advice of the two greatest Hebræans of the age;—the late learned Dr. Lowth, bishop of London, and Dr. Benjamin Kennicott, canon of Christ-Church, so well known by his elaborate edition of the Hebrew Bible, and other very valuable publications.

In the more private walks of life Mr. Moore was not less beloved and admired. In his performance of duty as a clergyman, he was active and exemplary; and pursued a conduct, so far as human nature is capable, *void of offence toward God and toward men*. His conversation, prompted by an uncommon quickness of parts, and refined by study, was at once lively, instructive, and entertaining; and his friendly correspondence, which, as before observed, was very extensive, breathed perhaps as much of original humour as can be met with in any writer who has appeared in publick,—Sterne of York not excepted; to whom, in reality, he did not yield even in that vivid philanthropy, which the fictitious Yorick could so often assume.

All the clergy of the Isle of Mann, at the time of his death, except four only, were educated by Mr. Moore; and by them he was always distinguished with peculiar respect and affection. His conduct operated in the same degree amongst all ranks of people; and it is hard to say, whether he won more by his doctrine, or by his example; in both, Religion appeared most amiable, and addressed

Hatton-Garden, June 4, 1772.

Rev. Sir,

It is with the greatest pleasure that the Society are informed by your last, that you have at length, through the Divine Blessing, completed for the press the last tome of the Manks Bible. They most heartily thank God, for having carried you through so difficult and laborious a work; and, at the same time, sincerely congratulate you, on having been able happily to accomplish the desire of your soul! The infinite pains which they are sensible you must have employed, demand the highest praises and commendations from every one, who has any regard for the welfare of Christianity; leaving it to HIM, to whose glory you have contributed, to applaud and reward you as you have deserved.

That you, and your truly apostolical Diocesan, under whose auspices you have laboured in this great and glorious work, may long live to enjoy the pleasing satisfaction of having been such extraordinary instruments in promoting Christian Knowledge among the poor inhabitants of the Isle of Mann; and may finally meet with an adequate recompense for all your services in the cause of your Divine Master, is the fervent wish of the Society; but of none more than of,

Rev. Sir,

Your affectionate brother,
and very humble servant,

T. BROUGHTON.

O

Hatton-

Halton-Garden, Dec. 17, 1772.

My dear Sir,

Your account of the death of our late excellent friend found me at a time, when my spirits were but low, and unequal to the weight of a fresh pressure. Great is your loss, and mine; but that of the publick still greater, before whom his light shined to the glory of God, and the edification of all who beheld it. The Society received the melancholy news with great concern, and charged me with their sincere condolences to yourself, and the rest of the clergy of Mann, on this mournful event. The things you have suggested to them, and for which they thank you, respecting the *Impression*, they have agreed to take into consideration at the first General Meeting after the holidays. Great is their confidence, great are their expectations from you and Mr. Sewell, that through your joint counsels and endeavours, with the Divine Blessing accompanying them, the great and good work, which the late pious bishop of Mann began, will by you be perfected.

I am,

Dear Sir,

Your very affectionate, faithful,
and devoted humble servant,

T. BROUGHTON.

The

The following valuable piece was drawn up by the Rev. Philip Moore, the friend and beloved disciple of Bishop Hildesley; and contains some very interesting particulars of his Lordship's Life, which came too late for insertion in the course of the Memoirs. It was kindly communicated, with other papers, to the editor, by Edward Moore, Esq. of Douglas, in the Isle of Mann, nephew and heir of the ingenious writer, and formerly the Bishop's agent there.

A MEMOIR

Of the Church of SODOR and MANN.

written about the year 1773.

That Christianity was very early planted in this isle, appears from a catalogue of our bishops, regularly deduced from the year of Christ 447, to this time, in a succession of fifty-five bishops, from Germanus, our proto-bishop, to the Right Rev. Dr. Richmond, our present diocesan; including a space of 1326 years to this time. And though the bishops of Mann be not lords of the British parliament, yet are they barons of the isle, in virtue of their demesne lands, and the baronies annexed to the see of Sodor and Mann. But, whether it be better or worse for

the real interest of religion, that they are not lords of parliament, is a point, which the writer of this memoir does not presume to determine, as *ad huc sub judice lis est* *. Whether it be owing to this circumstance, or rather to the good providence of God over this small part of the Christian fold, our island has been remarkably happy and fortunate in her bishops; who have been, for the most part, men of excellent endowments, and well qualified for that important trust.

To go no farther back than to the episcopate of bishop BARROW, anno 1665; who, with benefactions raised in England, purchased lands in the island, founded a publick free-school, and established an academy for the education of young men, to serve the churches of his diocese; with an exhibition of, now, twelve pounds per annum, for three or four scholars on that foundation; besides making provision for English petty schools in the seventeen parishes of the isle.

Equal to him in eminence and utility, though not next in succession, was that bright and splendid luminary of the Christian church, Dr. THO-

* Mr. Moore, in a note, observes, "We have a traditional account, that the bishops of Mann had antiently a right of courtesy to sit in the British House of Peers, where they had a distinct inferior seat appropriate to themselves. The bishop of Mann is also said to be *Prolocutor natus* of the Lower House of Convocation, for the province of York."

MAS WILSON; than whom it may justly be said, that, since the days of the Apostles, there never was a better man, nor a more sincerely original primitive Christian; learned, venerable, and pious; a polite gentleman, and a sound divine, as his writings testify. This great character filled the see of Sodor and Mann, with dignity and honour, for near fifty-eight years; and was, when he died, at the age of ninety-three, the oldest prelate in the Christian world.

He was succeeded, and worthily so, by Dr. MARK HILDESLEY, in 1755; who made it the great and invariable rule of his conduct, through his whole episcopate, to tread, as nearly as possible, in the steps of his excellent predecessor; and how well he did this, his conduct has amply shewn.

In his call and appointment to the bishoprick, there was something uncommon and extraordinary, in this very refined age of "divers good causes and curious considerations thereunto moving." For his grace, the late duke of Athol, very much to his honour, considering the weight and importance of his patronage, divesting himself of every partiality, and not willing to trust to his own judgement, wisely, and indeed piously, applied to that great and good man, Dr. SECKER, the late archbishop of Canterbury, and other eminent prelates, for their advice and assistance in the choice of a proper person to fill the vacant see. His exemplary behaviour, his indefatigable

tigable labours in the work of the ministry, and irreproachable character in his pastoral charge, soon determined the choice in favour of the Rev. Mark Hildesley, vicar of Hitchin, Hertfordshire. He was accordingly presented by his noble patron to the king, and a royal mandate was immediately made out for his consecration: after which, he soon passed over into the island, and was installed in Peel-Castle, amidst the old and venerable ruins of St. German's Cathedral, August 6, 1755.

As he kept no chaplain, he constantly performed divine service, and preached every Sunday in his own chapel; where, from his first coming to the Isle of Man till his death, he had formed a small choir, of twenty poor children, viz. ten boys and ten girls, educated and clothed at his own expence. For these he built a school-house, with a handsome stipend for a master and mistress to teach his children, whom he frequently condescended to examine and instruct in the principles of Christianity, in an easy familiar manner, peculiar to himself; and thus, by his own example, shewed his clergy a perfect model of the most exact and regular application to the discharge of their respective duties.

He applied himself with the utmost assiduity to learn something of our language*; and so
anxious

* Cicero, *de Senectute*, introduces Cato the Censor as having begun his acquaintance with the Greek writers, their

anxious was he to make himself understood by the native inhabitants,—two thirds of whom know nothing, or very little, of English,—that he never ceased till he had made himself master of the whole Office of Confirmation in the Manks tongue; which he pronounced very intelligibly, though with an English *Shibboleth*, as a Frenchman would speak English, or *vice versa*; and administered the office in what some of the islanders called “very pretty Manks,” with much pleasure to himself, and greatly to the satisfaction of the congregations. Some portions of the Manks liturgy also he pronounced distinctly and clearly, so as to be very well understood.

Indefatigable and attentive himself to every part of his duty, he inspected, with a strict and careful eye, the manners and behaviour of his clergy: Of whom, and the people in general, he gave this character, in a memorial to the Society for promoting Christian Knowledge, if I mistake not *; “That at his coming to the see,

their language and philosophy, and passionately studied them, even toward the close of a long life. “*Ut ego feci; qui Græcas litteras senex didici: Quas quidem sic avidè arripui, quasi diurnam sitim explere cupiens; ut ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis.*” How apposite the words, to the motive of our worthy prelate!

* Mr. Moore seems here to have meant, the bishop's Representation of the State of the Church in the Diocese of Mann, addressed to Dr. Drummond, archbishop of York, in 1762, and inserted in the Appendix, No. XVII.

he found the clergy a very sensible, regular, decent set of men, and the natives, to a man, of the established church; orderly, devout, and constant in their attendance on religious worship." He lamented much the confined scantiness of our churches, and had formed a plan for their enlargement; having obtained the promise of considerable benefactions for the good purpose, from some of "God's secret ones."

Another design which he had in view, and much at heart, was, to augment the stipends and livings of his clergy, which, in a general way, are not more than about thirty or forty pounds a year. Some of their poorer widows he had the address and influence to get on the establishment of the Welch widows; but the execution and completion of these good works, it is to be hoped, will now devolve, with the office, on his right reverend successor; of whom, from his general good character, we entertain the most favourable and pleasing hopes, that he may have the honour and the happiness to achieve and accomplish these noble and pious designs; *Quod faxit Deus, optimus, maximus!*

On his accession to this diocese, bishop Hildesley beheld us in a condition of the most unfortunate singularity, destitute of the Scriptures and Liturgy in our native language. For, although a design had been formed by his predecessor, of pious memory, the late most excellent bishop Wilfon, for having the Scriptures of the New Testament

Testament in the Manks tongue, and although the four Gospels, with the Acts, had been already translated; yet were they never printed, excepting only a few copies of St. Matthew's Gospel, until his immediate successor resolutely undertook the arduous work.

Impressed with the deepest solicitude and concern for the spiritual welfare of the flock committed to his care, his lordship could have no rest in his spirit till he had made some effort to remedy this capital defect; which he zealously undertook, and happily effected, by the Divine blessing upon his endeavours, and a successful application to the honourable "Society for promoting Christian Knowledge," together with the liberal aid of many other persons of eminence and distinction; who, generally approving the pious zeal of our worthy diocesan, were pleased to enter into his views, to patronise the cause, and take it under their protection.

By these means his lordship was enabled to furnish his people with the New Testament entire, the Common Prayer, the Christian Monitor, Lewis's Catechism, and an Office or Form of Prayer for the herring-fishery; all in the Gaelick or native Manks tongue: so that Divine Service is now performed in all our country parishes with as much order, uniformity and decency, as in the best regulated English congregations.

Animated with these successes, and benefactions coming in beyond the highest expectations of his
zealous

zealous heart, the good bishop was encouraged to promote and set on foot a translation of the whole Old Testament; which, with the assistance of his faithful clergy, he has also happily accomplished: for they too, touched with the same ardent zeal for the glory of God, and the good of man, which their diocesan had infused, soon caught the flame; and, apportioning out the work among themselves, cheerfully gave their labour, till they had fairly finished this great undertaking; conducted under the auspices of their beloved leader, the patronage of the Society, and the favour of the publick.

Of the translation itself, we say nothing more, than that it is formed on the model of some of the best authorities we could procure for a future English version*.

This last and ultimate desire of his soul his lordship also saw completed; rejoicing that it had pleased God to make him the happy instrument of conveying and perpetuating to his people a blessing so inestimable; and which, though absolutely essential to the very existence of genuine Christianity, was yet but imperfectly enjoyed, for a series of ages, in this diocese: a diocese, too, so happily situate as we are, in the

* Probably alluding to the learned Dr. Kennicott's elaborate edition of the Hebrew Bible from collated MSS. and his other well-known publications, illustrative of the Old Testament. See Mr. Moore's Letter to the Rev. Mr. Stuart, June, 1780, Appendix XVII.

very centre of his majesty's British dominions, and a suffragan see to the metropolitical jurisdiction of York. For, although we have never been without the English Scriptures since the Reformation took place in these nations, yet our people in general, like their neighbours, the antient Britons, still retain their veteran aboriginal language; which is a dialect of the antient Celtick, and in a thousand words radically the same with the antient Cornavian; as appears on a comparison with the Glossary at the end of the late Dr. Borlase's History of Cornwall.

This great original work was the summit of the good bishop's ambition; the pride and glory of his heart; which he just lived long enough to see completed, and fairly closed in with the top key-stone of this spiritual structure; the miniature model of that house not made with hands, prepared for him, eternal in the heavens: where those that be wise, or teachers, shall shine as the sun in the firmament; and they that turn many to righteousness, as the stars for ever and ever.—
Intaminatis fulgentes honoribus!

MONENSIS.

P. S. When the plan for sending a bishop to the American colonies was in agitation *, so high
an

* About the year 1763, or 1764. It had also been in contemplation so early as 1759. See "Letter to the Right Hon.

an opinion had the late archbishop Secker of bishop Hildesley's moderation, Christian temper, and great abilities, that he had pointed him out as a proper person to be proto-bishop of that mission; on the subject of which several letters had passed between them, and conferences were held.

Elegant in his person, and polite in his manners, nothing gave him greater pleasure, and he was never happier, than when, at our annual convocations, in his own chapel, and at his hospitable board, he was surrounded by his clergy, all decently and canonically habited; there to deliberate on the good government of the diocese, and such other ecclesiastical matters as were properly cognizable at those synodical meetings; where an excellent charge was always delivered by his lordship, with pathos, energy, and affection. And to the last, so passionately desirous was he of having all things done to edification, that he ordered the funeral office and sermon for himself to be in Manks, but with a positive prohibition of any eulogium: *Tanta fuit hominis modestia!*"

"He was also, at the time of his death," says Mr. Moore, "a prebendary of Lincoln, and master of Sherburn Hospital." The circumstance of his Prebend was unknown to the editor, when drawing up his lordship's memoirs.

Hon. Horatio Walpole," written in July, 1751, by Dr. Secker, then bishop of Oxford; published by Rivington, in 1769, and since inserted in his Grace's works.

No.

No. X.

Address of the Clergy of Mann to their Diocesan, Oct. 26, 1762, respecting the Manks Version, and other matters.

To the Right Rev. Father in GOD, MARK,
by Divine Permission, Lord Bishop of SODOR
and MANN.

MAY IT PLEASE your lordship to permit us, the clergy of your diocese, to express our most grateful acknowledgements and thanks, for your lordship's paternal and truly Christian endeavours to promote and set forward the spiritual and temporal advantages of the people in general; particularly for your earnest zeal in laying a foundation, and disposing others to concur in raising contributions towards printing the Liturgy of the Church, with some portion of the Holy Scriptures, and other useful and good books—such as “The Christian Monitor”—in the Manks tongue.

And, as your lordship has repeatedly heretofore, and his grace, our most reverend provincial,

cial, has of late (in his grace's most kind and affectionate letter to your lordship *) recommended an uniformity of expression in the Liturgy, to be used by all the clergy of his diocese; so we, as well from a sense of its expediency and great utility, as from the duty which we owe to his grace's and your lordship's recommendation, have unanimously agreed to undertake a plain translation of a large portion of the Liturgy yet remaining untranslated, into the mother tongue; to be revised by such of us as your lordship shall think proper to appoint for that purpose; and we are now, severally, engaged in performing our respective allotments thereof; and hope, in a little time, by the Divine assistance, to be able to present them to your lordship †: which method, or such other as your lordship shall be pleased to propose, we will also take, as speedily as may be, in translating the Christian Monitor.

The favourable account your lordship was pleased to give of us to his grace, our most reverend and revered metropolitan; and the paternal and affectionate notice his grace has condescended to take of us, in his letter to your lordship; fill our hearts with the warmest sentiments of that filial duty which we owe to both: and impel

* See their letters of July, and of 14 Aug. 1762, in the Appendix, No. XVII.

† Συμμετοί εσμεν τῆς χάρις ὑμῶν. 2 Cor. i. 24.

us, with all submission and deference, to desire that his grace will accept our most humble and unfeigned thanks; and that your lordship, among your many other favours, will signify the same unto his grace.

We also crave leave, with the highest sense of dutiful affection, to acknowledge your lordship's kindness, in devising a method for the good purpose of enlarging some of our churches; several of which, as your lordship well knows, are not sufficient for the reception of one half of our congregations, to perform their devotion with such decency of posture, and composure of mind, as befit Christian worshippers in the House of God. And herein we request your lordship will be pleased, in our behalf; to present our very humble and grateful thanks to their graces, the most reverend the archbishops of Canterbury and York, for their hearty concern for the benefit of this church; and to all others, who, after their graces' example, have either countenanced or encouraged so good a work; and likewise to all such piously disposed personages, as have contributed towards the laudable and beneficial undertaking of publishing the Liturgy, and other useful books, in the Manks tongue. Particularly to our most generous and liberal benefactors, the worthy members of the Society for promoting Christian Knowledge; the Rev. Dr. Thomas Wilson; Sir John Thorold; and the Worshipful Board of the Clothworkers' Company.

We

We should be unmindful of our duty, did we not also render the tribute of thanks so justly due to your lordship, for your truly Christian labours, not only in composing your excellent Catechetical Conferences, heretofore circulated among us in manuscript, for our perusal and assistance in the great and useful work of preparing the youth of our respective charges for Confirmation; but also for the great expence your lordship has been at, in printing those Conferences, so judiciously calculated to preserve and increase the fear of God, and a due sense of piety and true devotion among us; and likewise the Manks Catechism, with the list of contributions collected by the ever-memorable bishop Barrow, for the better support and maintenance of the poor clergy and schoolmasters of this diocese: In like manner, for expediting the new edition of our late right reverend lord bishop's Exposition of the Church Catechism, printed by order of the late Mrs. Catharine Halsal's executors.

Your lordship's truly apostolical concern and unabated vigilance for the welfare of this diocese, have not been confined to spirituals only, but most generously extended to the temporal interests thereof; in endeavouring to open a door of charity, for the relief of our poor clergymen's widows and orphans, from the corporation of the Sons of the Clergy in our mother country; in trying whether there was not some possible room for the augmentation of our poor livings from
her

her Majesty Queen Anne's bounty; in having our annuity, payable by lord Derby, received with little or no expence, through your lordship's influence; in settling several of our publick charities on a clear and easy foundation; and in having others of them augmented beyond what they have been for some ages past.

For these, and the many other accumulated instances of your lordship's paternal concern, both for the spiritual and secular interest of this church and diocese, We once more request your lordship would be pleased to accept our most profound and dutiful thanks; humbly imploring the Almighty to prosper and succeed your labours.

That we may long enjoy the blessing of your example, and imitate that living pattern of true primitive Christianity; that orthodoxy may constantly be preserved, and true piety more and more increase and flourish among us; and that, after your lordship has long and successfully laboured in the vineyard of Christ, you and we may enjoy the happiness of those, who have *turned many to righteousness*, is the hearty and earnest prayer of,

Your Lordship's

Most dutiful and obedient

Sons and Servants,

WM. MYEREA, Archdeacon.

ROBERT RADCLIFFE, Vicar-General,
and Vicar of Kirk-Patrick.

P

MAT-

MATTHIAS CURGHEY, Vicar - General,
and Rector of Ballaugh.

PHILIP MOORE, Rector of Kirk-Bride,
and Chaplain of Douglas.

PAUL CREBBIN, Vicar of Kirk-Santan.

NICHOLAS CHRISTIAN, Vicar of Kirk-
Chriff, Rushin.

JOHN MOORE, Vicar of Kirk-Arbory.

JAMES WILKS, Vicar of Kirk-Michael,
and Ep. Register.

JOHN GILL, Vicar of Lezayre, and Ar.
Register.

WM. CREBBIN, Vicar of Jurby.

THO. W. J. WOODS, Vicar of Kirk-
Maughold.

SAMUEL GILL, Vicar of Kirk-Lonan.

THO. QUAYLE, Vicar of Kirk-Onchan.

JOSEPH COSNAHAN, Vicar of Kirk-
Braddan.

JOHN CHRISTIAN, Vicar of Kirk-Ma-
rown.

HENRY CORLETT, Vicar of Kirk-Ger-
man.

DANIEL GELLING, Vicar of Kirk-Ma-
lew.

JOHN CRELLIN, Chaplain of Ramsay.

No. XI.

NARRATIVE of the ORIGIN, PROGRESS, and
COMPLETION, of the MANKS VERSION of
HOLY SCRIPTURE, and other religious Books,
for the Use of the Native INHABITANTS of
the ISLE OF MANN.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' Ἠγεμόνεσσι ἑκαστοί,
Οἱ δ' ἄρ' ἴσαν Σιγῇ μένεα πνεύοντες,—
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

THE latter end of the year 1698 is alike memorable, for having given birth to the SOCIETY for promoting Christian Knowledge, and to the Rev. Mr. HILDESLEY, afterwards lord bishop of Sodor and Mann, who so fully entered into, and so happily availed both himself and flock of the spirit of their institution.

Without his lordship's peculiar ardour in the cause, the Manks impression of Holy Scripture, &c. might have long been wanted; and, but for the Society's generous aid, all his unwearied assiduity, and the labours of his clergy on the Version, might have proved equally in vain. Congenial, however, in sentiment, they adopted with

MATTHIAS CURGHEY, Vicar - General,
and Rector of Ballaugh.

PHILIP MOORE, Rector of Kirk-Bride,
and Chaplain of Douglas.

PAUL CREBBIN, Vicar of Kirk-Santan.

NICHOLAS CHRISTIAN, Vicar of Kirk-
Chriff, Rushin.

JOHN MOORE, Vicar of Kirk-Arbory.

JAMES WILKS, Vicar of Kirk-Michael,
and Ep. Register.

JOHN GILL, Vicar of Lezayre, and Ar.
Register.

WM. CREBBIN, Vicar of Jurby.

THO. W. J. WOODS, Vicar of Kirk-
Maughold.

SAMUEL GILL, Vicar of Kirk-Lonan.

THO. QUAYLE, Vicar of Kirk-Onchan.

JOSEPH COSNAHAN, Vicar of Kirk-
Braddan.

JOHN CHRISTIAN, Vicar of Kirk-Ma-
rown.

HENRY CORLETT, Vicar of Kirk-Ger-
man.

DANIEL GELLING, Vicar of Kirk-Ma-
lew.

JOHN CRELLIN, Chaplain of Ramsay.

No. XI.

NARRATIVE of the ORIGIN, PROGRESS, and
COMPLETION, of the MANKS VERSION of
HOLY SCRIPTURE, and other religious Books,
for the Use of the Native INHABITANTS of
the ISLE OF MANN.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' Ἡγεμόνεσσι ἑκατοί,
Οἱ δ' ἄρ' ἴσαν Σιγῇ μένεα πνεύοντες,—
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

THE latter end of the year 1698 is alike memorable, for having given birth to the SOCIETY for promoting Christian Knowledge, and to the Rev. Mr. HILDESLEY, afterwards lord bishop of Sodor and Mann, who so fully entered into, and so happily availed both himself and flock of the spirit of their institution.

Without his lordship's peculiar ardour in the cause, the Manks impresson of Holy Scripture, &c. might have long been wanted; and, but for the Society's generous aid, all his unwearied assiduity, and the labours of his clergy on the Version, might have proved equally in vain. Congenial, however, in sentiment, they adopted with
P 2 alacrity

alacrity the fair design; they mutually encouraged each other to forward a work, in which the honour of religion was concerned:

*Alterius sic
Altera poscit opem res, et conjurat amicè:*

and Divine Providence so poured its blessing upon the efforts of human zeal, as to give them all the success which could possibly have been expected or desired.

THE venerable bishop WILSON, "full of kindness and good fruits," first held up the standard of information, which his successor and the Society most strenuously and happily followed: and thus, at length, was produced a triumph, indeed, over that gross and palpable deficiency of spiritual means, which for many ages had obscured the ancient diocese of Mann.

To detail these interesting particulars is the object of the present article; and for this purpose the editor has benefited his work, through the obliging assistance afforded him by a permission to inspect the books of the Society; to whom, and to the Rev. Dr. Gaskin, their secretary, he thus again, publicly, returns his thanks.

ON the 6th of July, 1762, the Rev. Mr. Archdeacon Yardley, treasurer of the Society, laid before them the state of religion in the Isle
of

of Mann; and, particularly, that the inhabitants had no impresson either of Common-Prayer Book, Bible, or Testament, in a language they could understand. Upon which the Society directed him to pay into the hands of Dr. Hildesley, the then worthy bishop, out of Mr. Belke's charity *, the sum of one hundred pounds, in such manner as his lordship should direct, for the purpose of printing the Scriptures, and other good books in the Manks tongue.

In July, 1763, the board having received a letter from bishop Hildesley, requesting the Society to favour him by circulating, together with their own packets, a printed Proposal respecting the intended Manks impresson; and also to aid the design, by permitting benefactions to be deposited in the hands of their treasurer for that purpose; It was resolved that, on his lordship's sending them his statement of the plan, and its being approved at a General Meeting, their secretary, the Rev. Mr. Broughton, should be directed to give it circulation accordingly. To forward also, as much as possible, so interesting

* This consisted of a very liberal free-gift, in the year 1734; when Mr. Edwin Belke, a gentleman of Kent, left to the Society ten acres of land in Romney Marsh, now let at ten pounds per annum, free of all taxes and other deductions; and likewise £. 1050 New South Sea Annuities, towards defraying the expence of distributing, *gratis*, Bibles, New Testaments, and other religious books, under the inspection of the Society.

a work, they willingly accepted the care of benefactions paid into their treasurer's hands, and engaged to apply the same wholly for the purposes of the intended Impression.

His lordship having soon after communicated his idea of the design, it produced the following PROPOSAL for printing the HOLY BIBLE, COMMON PRAYER, and other religious Books, in the Manks Language.

-
Hatton-Garden, Sept. 6, 1763.

“ WHEREAS, on the strictest enquiry, it appears, that the ancient church of the diocese of Mann, within the jurisdiction of the metropolitan see of York, is probably the only Christian church in the world, which is absolutely destitute of a printed copy of the Holy Scriptures, in the vulgar tongue: And whereas the inconveniency, to say no worse of it, experienced by the several congregations assembled for Divine Worship, in receiving an *off-hand translation* of the English Bible and Common Prayer Book, according to the different sense, attention, and ability, of the officiating minister, has appeared to the present bishop of the see, the Right Rev. Dr. Mark Hildesley (as heretofore it did to his excellent predecessor), to be manifestly great and grievous; he could no longer forbear publickly to represent the melancholy case of his people, with respect to their state of spiritual darkness: a people placed, as they are, on the confines, and
nearly

nearly in the centre of that permanent light, which not only shines with full lustre in every *church*, and almost in every *house*, of the neighbouring kingdoms; but is likewise extended even to the distant parts of India and Arabia; whilst the established church of Mann, within the province of York, hath as yet only been favoured with a Manks impresson of *Saint Matthew's Gospel*, and that now out of print.

“ And whereas the contributions bestowed by some worthy charitable persons in 1762, at the solicitation of the bishop, being then in England *,—toward helping his flock to the comfort of a printed translation of, at least, some portion of the Holy Scriptures, the Common Prayer of the Church of England, that universally-esteemed tract “ *The Christian Monitor*,” and other religious books and treatises, into the language of the country; have encouraged his lordship to apply to the SOCIETY for promoting Christian Knowledge, for their advice and assistance, towards carrying the work into execution, by such means as in their judicious consideration shall seem most expedient.

“ The said Society, being fully convinced of the necessity and excellence of such a charity, have not only agreed to recommend and encou-

* For his lordship's very singular and personal exertions in this business, he was goodnaturedly called “ the *mendicant* bishop.”

rage the said Manks impressions, but have likewise undertaken the management thereof, under the direction of the Right Rev. the Lord Bishop of that diocese: not doubting, but that the same gracious Providence which has hitherto prospered all their other undertakings, for the Glory of God, and the salvation of souls, will also raise up benefactors, to enable them for the prosecution of so good a work.

“ All, therefore, who are disposed to countenance this charitable design, are hereby requested to pay or remit their several contributions to the Rev. Mr. Archdeacon Yardley, &c. &c. treasurer of the Society; or to the Rev. Thomas Broughton, secretary, at the Society's house as above.”

THIS proposal was ordered by the Society to be inserted in their Annual Report, for 1763, then in the press; and two thousand copies of it were directed to be printed separately, and circulated among the members of the Society.

At their meeting in February, 1764, a letter received from bishop Hildesley was read, relative to this most interesting object of his lordship's attention; and more particularly to the expences of the Rev. Thomas Corlett, the voluntary corrector of the press, occasioned by his stay in London to prepare a Manks impression of the New Testament; accompanied with a draft upon James Heywood, Esq. for fifty pounds, as his lordship's own benefaction to the good design.

The

The Society thereupon agreed to make Mr. Corlett a compliment of thirty guineas, exclusive of his expences; at the same time desiring his lordship to bestow reasonable premiums on such other of the Manks clergy, as had already been, or should be, serviceable in translating or revising the Manks publications, and in such proportions as his lordship should think fit.

In consequence of this,—an edition of the Four Gospels having been recently revised and printed for them, and being desirous to expedite their farther efforts,—the bishop, in March following, issued the circular letter subjoined; and an arrangement was soon formed, for carrying the design into more extensive effect in the Isle of Mann.

“ To the PAROCHIAL CLERGY of this DIOCESE.

My Reverend Brethren,

This waits on you, with great pleasure, to signify my readiness to transmit to your hands a portion of the Manks Gospels, by such means as you shall contrive to have them conveyed to you, for the use of your parishioners, so far as this first edition will extend.

I have likewise the satisfaction to acquaint you, that our friends in England are still successfully exerting their endeavours, for increasing the fund of contributions toward the expence of printing a larger and more correct edition of the
Holy

Holy Oracles, and of our excellent Liturgy, when you shall be pleased to furnish them with matter for so truly Christian a work.

Whilst strangers and foreigners are thus zealously engaged in the service of this poor, but very antient, church of Mann, I have great confidence in my faithful clergy, that they will not be wanting in their share of pains and study to promote the spiritual welfare of their respective charges; by helping to administer *light to them, that sit in darkness*, compared with what they will enjoy from an uniform translation of the Scripture; of the New Testament, at least, and of the publick offices they are so ready to attend.

I therefore do now, once again, find myself obliged, in the name of our great MASTER, whose servants we are, to recommend it to you, my dear brethren, to take into consideration some method of proceeding with the Liturgy already begun, and which our benefactors are so frequently inquiring after.

Commending your willing labours in so pious and important an undertaking to the Divine blessing and assistance, I remain, with my earnest prayers for the success of this, and whatever else may tend to the Glory of God, and the good of his church,

Rev. Sirs,

Your ever faithful friend,
and affectionate brother,

MARK SODOR and MANN.

N. B.

N. B. It is earnestly requested of the clergy, who have received the interleaved Testaments, that they will be so good as to insert freely their remarks on the blank pages, as the best method that can be proposed for furnishing, from the whole, one correct edition, which will be much wanted; the number already printed being too small to answer the demand for them."

"To all the OFFICIATING CLERGY of this Isle.

With respect to the form to be used, upon our new Liege's acceffion to these dominions, you will be pleased to read "The Lord, the Lady, and Government of this Isle."

Given at Bishop's Court, this 29th day of
March, 1764.

MARK SODOR and MANN."

Generously elated with the happy prospect of success which now presented itself to his view, the amiable bishop would no longer conceal from the Society his intentions in favour of their joint concern. He accordingly sent them a letter, containing a new clause in his will, fully expressive of his paternal attachment to the great work in hand. It needs no comment, and is as follows;

"I Mark

“ I Mark Hildesley, D. D. bishop of Sodor and Mann, among other bequests, in a will bearing date 12. Sept. 1763, do give unto Samuel Dickens, D. D. archdeacon of Durham, and his two brothers, the Rev. Charles Dickens, and colonel Thomas Dickens, three hundred pounds Old South Sea Annuities, standing in my name in the books of the South Sea Company, London; In trust, that they, or either of them, shall, after the death of my sister, Hester Hildesley, pay, or cause to be paid or transferred the said stock of £. 300 to one or other of the treasurers of the SOCIETY for promoting Christian Knowledge, London; to be applied by the said Society, interest or principal, as occasion shall be, for furnishing new impressions of Manks Translations, when it shall be signified to them from the bishop of Mann, for the time being, that such new impressions of the Holy Scriptures, the Liturgy, or other good books in the Manks tongue, are farther wanting to the people of the Isle and Diocese of Mann. And if, by any mischance, my will above referred to should never reach the Commons in London, for probat; or if, by any fresh transcript, my will should be altered, with respect to trustees, or otherwise; I hereby declare it to be my clear will and purpose, that the bequest mentioned in this paper shall stand good, and be proved, if necessary, as part of my last will. In witness thereof, the whole being
written

written with my own hand, I here subscribe my name, and affix my seal, this 3d day of April, 1764.

MARK SODOR and MANN." (L. S.)

Mr. Archdeacon Yardley reported, that he had offered Mr. Corlett thirty guineas, in pursuance of the Society's direction; but that, having generously refused to receive what he thought was more than his labour deserved, he accepted twenty guineas only, for which he respectfully returned his thanks.

By their next proposal, May 4, 1764, the Society state, "That the diocese of Mann is supposed to contain near twenty thousand souls; the far greater number of whom are entirely ignorant of the English language; that the benefactions already received amounted to upwards of five hundred pounds; and that, in consequence of this encouragement, they had printed and dispersed *gratis* in the Isle of Mann 2000 Catechisms, 1200 Christian Monitors, and 1000 copies of the Four Gospels, and Acts of the Apostles, in the Manks tongue. They hoped also to pursue farther the good design, so soon as enabled by the beneficence of well-disposed persons; and to that end, the *Apostolical Epistles*, and *Liturgy* of the church were already put into the hands of able clergymen of the Isle of Mann, well skilled in the language, to be prepared for the press: After which it was intended to translate

late and publish the Scriptures of the *Old Testament*; that the diocese might be put upon a level with their neighbours, in having the pure word of God and the Liturgy-service in their own language, for the use both of their publick assemblies, and of private families. This done, and in case the fund should answer, it was proposed to publish such other books and tracts, in the Manks tongue, as might be thought most suitable to promote true religion and virtue; and the society, therefore, earnestly intreated assistance from the pious and charitable, in favour of so excellent and extensive a scheme."

Of the above proposal three thousand copies were ordered to be circulated; and on the 4th of Dec. 1764, the Society resolved on printing 1500 Manks copies of the Common-Prayer, of the same size and paper as the Four Gospels, and Acts of the Apostles, already published; together with an additional number of fifty copies in *quarto*, on fine paper, for the use of churches, and for presents.

Upon a moderate computation, however, it was found, that upwards of 1000 pounds more than had been received would be requisite to complete the object, especially if larger numbers of copies should be printed in future editions; it being their view, "to extend, if possible, the distribution so far, as that no individual of the twenty thousand natives in the Isle of Mann

Mann might be destitute of a Bible, and a Common-Prayer Book, in his own language."

In June, 1765, bishop Hildesley, being then in England, and in the chair, represented to the board the extraordinary care and labour which the Rev. Philip Moore *, of Douglas, had taken, to assist the translation of the Liturgy into Manks; and that he had declined to accept of any gratuity in money. The committee, entertaining a grateful sense of that gentleman's services, recommended it to the Society to make him a present, from the produce of Mr. Belke's charity, of such books in their catalogue as he should choose, to the value of five pounds; and to the Rev. Mr. Corlett, also, to the amount of twenty shillings.

At their meeting Oct. 7, 1766, after considering a letter from Mr. Shepherd, printer, at Whitehaven, relative to the printing of books in Manks, at Ramsay, in the Isle of Mann; the Society resolved, that 1000 copies of the translated *Epistles* and *Revelation* be forthwith worked off, exactly similar with the *Gospels* and *Acts* already printed in London; and that bishop Hildesley be desired, both to fix with the printer, as to price of paper, letter-press, and binding; and to draw upon their treasurer for such monies as were wanting to carry on the work.

* See the Short Account given of this very excellent divine, page 186.

His

His lordship being again in the chair, August, 1767, and having represented to the board the necessity of a *new edition* of the *Common-Prayer*, in a *smaller* volume; they requested his lordship, after finishing the present impression of the Epistles and Revelation, to order 200 copies of the *Common-Prayer*, with the Psalms in Metre annexed, to be printed in the *Nonpareil* or *Minion* character.

It was in this state of the business, that the following "ADDRESS to the PUBLICK" was printed and dispersed in 1769; drawn up, as we have reason to believe, by the Rev. Mr. MOORE, whose name and important services are so often and deservedly mentioned in the course of our narrative.

"SINCE the Isle of Mann is become an appendage of Great Britain, and its regalities are vested in the imperial crown of these realms, it may possibly afford some satisfaction to the publick, to be informed what effect this great, and, to us, interesting Revolution in our small state, may have had on the minds, the manners, and the disposition of our people.

"IN order to which I would observe, that the local trade so long carried on here, to the detriment of the crown, being now totally suppressed, by the care and attention of his majesty's civil government in the isle, aided by the vigilance and activity of the revenue officers and cutters;

we

we have turned our hands, with uncommon spirit and diligence, to cultivate the more innocent and laudable, though less lucrative arts of agriculture, and the linen manufactory.

“OUR HERRING FISHERY, too, with the favour of some further encouragement from British bounty to facilitate our attempts, would be a happy resource for the support and benefit of the inhabitants; above a thousand of whom have been obliged to leave this island, within these three years, for want of employment, to the great distress and irreparable loss of the country.

“IT is an observation no less just than pious, that it belongs to the wisdom and goodness of divine Providence only, to bring good out of evil; and of this we are a very eminent and recent example. We have lost, it is true, a certain species of commerce, of no great advantage to the place in general, as but few, in comparison, were enriched thereby; while it was secretly undermining us, as it introduced a spirit of idleness and dissipation; and, from the easy acquisition of spirituous liquors, and other foreign luxuries, was tending fast to debauch the minds, corrupt the morals, and enervate the constitutions of our common people; the gains so lightly acquired being, for the most part, as lightly liquidated.

“INSTEAD of this, a more pleasing and more agreeable prospect begins to open. *Sublatâ causâ, tollitur effectus*; the cause being removed, the effect

fect ceases. Industry and sobriety have taken place, and diffuse their salutary influence; which we have reason to hope will daily increase; since the principal inhabitants of the isle, yet remaining, have made application to the British ministry for some particular indulgence, in certain branches of a fair and honest commerce, which we hope will not be refused us; flattering ourselves with the expectation of some lenity and favour, on account of our peaceable and submissive behaviour; and that no subjects in the British dominions can be better affected to his Majesty's person and government than the inhabitants of this isle.

“WE beg only to be considered as fellow-subjects, or at least as the poor relations, for that we certainly are, of a great and opulent people. Nothing do we want, nothing do we wish, but some small encouragement, to make us not altogether unworthy of your regard: And of this we will not despair, from the noble nature and generous spirit of the British nation, with the experience we have already had of their liberality and compassion, *in a case of the highest and most interesting nature*; many respectable persons in England, and even some Companies of distinction in the city of London, having kindly and charitably contributed to redress one of the greatest grievances under which it is possible for any *Christian people* to labour.

“FOR,

"FOR, on the accession of our present worthy bishop to this diocese of Sodor and Mann, he found us most unfortunately destitute of the HOLY SCRIPTURES in our *native language*: and though a design had been formed by his predecessor, of pious memory, the late most excellent bishop Wilfon, for having the Scriptures of the New Testament in the Manks tongue, and though the four Gospels, with the Acts, had been already translated, yet were they never printed (except only a few copies of St. Matthew's Gospel) until his immediate successor, our present bishop, resolutely undertook the arduous work; which has in a great measure been effected, by the divine blessing on his own endeavours, and his successful application to others, who generously countenanced, and liberally patronised the plan.

"It is impossible to describe the avidity wherewith the books, which his lordship has been enabled to get printed off, are sought after; or with what joy, and gratitude to their benefactors, they are received. Masters of families, and others, who are well disposed, can now read to the ignorant and illiterate the Sacred Oracles in their own language; whereas, before, they never did nor could hear or know more of them, than what they learned from crude, and often extempore translations. To the younger clergy this was a task difficult and discouraging, as it required the practice and experience of some

years to make them tolerably expert at such expositions; and, after all, every man had his own different manner, and different explanation, to the subversion of all order and uniformity in our publick Liturgy. From this inconvenience, however, we are now totally delivered; and, thanks to the indefatigable zeal of our good diocesan, supported as he has been by the contributions of several munificent benefactors, the Publick Worship of God is every where performed with the utmost decency and good order.

“ IN consequence of this fair prospect, the bishop is encouraged to set on foot a version of the **OLD TESTAMENT ENTIRE**; that so his diocese, in common with others, may enjoy the full blessing of having the sacred canon complete: a work, in which his clergy are now engaged; animated with the sanguine hope, that his lordship, enabled by further benefactions to execute so laudable and necessary an undertaking, may perpetuate the same to future generations; and that the light and benefit of divine knowledge, enjoyed by all other Protestant churches in the British dominions, may be happily extended to this also.

“ WE justly blame, and even reproach the Church of Rome, for locking up the Scriptures from her people in an unknown tongue: but how little different, and no less to be lamented, is our own case; where the bulk of the common people

people understand very little, and many thousands nothing at all, of the *English* language!

“WE celebrate the charity, and applaud the goodness, of those benevolent minds, who, at a vast expence, procure the Scriptures and other good books to be printed in the Malabarick and other Asiatick tongues, for the instruction of nations the most remote and different from our own; whilst a very ancient Christian community, at home, and of the established church, has never hitherto had the Scriptures in their native aboriginal language: a circumstance, I believe, peculiar to ourselves, till it pleased God to inspire the minds, and enlarge the hearts, of our kind benefactors.

“WHAT an immense tribute then of thanks do we owe to these our noble spirited and generous friends, for the inestimable boon thus conferred upon a most grateful and affectionate people! whose prayers to the Supreme Fountain of all good, and whose best wishes for their prosperity, our benefactors are desired to accept, as a just, but inadequate, acknowledgement of their pious munificence.

MONENSIS.

Isle of Mann, May 4, 1769.”

By their Annual Reports of the years 1770 and 1771, the Society acquainted the publick, that, from the very liberal encouragement received, they had been enabled to print large edi-

tions of the *New Testament*, the *Common-Prayer*, "Lewis's Catechism," and "The Christian Monitor;" that they had also printed the *Pentateuch*, or Five Books of Moses; and that a second portion of the Old Testament, as far as to the Book of Job, was gone to the press.

Of the first-mentioned impressions they had dispersed, *gratis*, in the Isle of Mann, 2000 copies of Lewis's Catechism, 1200 of the Christian Monitor, 1000 of the New Testament in octavo, 1550 of the Common-Prayer in the same character, and 1000 ditto of a smaller size. They farther add, that, prompted by a consideration of the good effects which already attended these distributions, the worthy Bishop of Mann had often expressed to the Society his own and his people's sense of so noble an instance of Christian charity to the *souls* of men. At the same time, in this happily advanced state of the pious design, they hoped, that the same genuine principles of benevolence, which had hitherto assisted them, would still continue to operate, and thus enable them to perfect the success of so useful an undertaking.

About this time a fatal accident had like to have taken place, which threatened greatly to retard the good work, and is thus related by the Rev. Dr. Kelly. "I began to revise, correct, and transcribe, the Gaelic Translation of the Bible on the 1st of June, 1768. The Pentateuch was soon after nearly ready for the press; and we arrived

arrived at Whitehaven, where the work was printed, on the 13th of April, 1770. On our next return from the island to Whitehaven, the 19th of March, 1771, charged with another portion, from Deuteronomy to Job inclusive, we were shipwrecked in a storm. With no small difficulty and danger the manuscript was preserved, by holding it above the water for the space of five hours; and this was almost the only article saved. His lordship, and the Rev. Philip Moore, whenever the subject afterwards came into conversation, were jocularly pleased to compare the corrector to Cæsar; who, during the sea-fight at Alexandria, is said to have saved his Commentaries by holding them in one hand, and swimming with the other*. Of this trying event an account was given by a paragraph in the Newcastle Chronicle, as of the same day, 19 March, 1771."

In October, 1772, not many weeks previous to bishop Hildesley's decease, the Society read a letter from his lordship, expressing his hope, that some handsome gratuity might be thought of for Mr. John Kelly †, a young gentleman, native of the Isle of Mann: "who has been," says the

* "Cum deflisset in mare, nando per ducentos passus, evasit—elata lævâ; ne libelli, quos tenebat, madefierent."

C. Sueton, lib. I. n. 64.

† Now LL. D. heretofore of St. John's college, Cambridge; vicar of Ardleigh, near Colchester, in Essex; and late tutor to the marquis of Huntley.

good prelate, “a most assiduous and useful assistant to Mr. Moore, in *transcribing fair the whole translation of the Manks Bible* for the press* ; of which he has been likewise a most indefatigable corrector; and for which he has hitherto received no emolument.” His lordship further hoped, that the Society would the rather consider Mr. Kelly in an especial manner, as Mr. Moore had generously declined to accept any thing for his pains. The Society upon this, very much to their honour, referred the business entirely to his lordship; only requesting him to make Mr. Kelly a suitable acknowledgement, and rather to exceed than fall short of a due liberality.

The first volume of the Bible Translation was completed on the 2d of July, 1771: the second

* Somewhat about this time, a proposition was made for printing the whole *Bible* in *folio*; or, if that could not be done, to have the *Proper Lessons*, at least, in that size, principally for the use of churches. With respect to the *former*, feeling themselves happy that so much already had been done, beyond all expectation; considering also the present state of their fund, and the precarious nature of their resources; the Society properly declined so expensive an undertaking. Neither could the *latter* meet their approbation; as, though the number said to be wanted was small, the cost of printing would be great; and, after all, it would prove but a mutilated performance. The idea, therefore, of *folio* impressions was indispensably dropped; and the only accommodation that could be resorted to was adopted, by forming a few *quarto* sized copies of the Bible and Liturgy, from the type of the *octavo* edition, in manner hereafter mentioned.

volume

volume was got ready for the press on the 6th of April, 1772; and all was finished, and transcribed, in December of the same year,—just before his lordship died.

At this period, perhaps, the editor of bishop HILDESLEY's Memoirs might properly have finished his account of the Manks version: But, imagining that the ingenuous reader may be equally solicitous, as himself once was, to know the result of so important a concern,—an Era, surely, in our insular history,—he flatters himself that a continuation of the Narrative to its close, will prove acceptable, and even interesting; as a testimony of much good wrought out by peculiar exertions of labour and piety, in a business, which reflects high honour upon two most worthy Prelates; on the excellent Society for promoting Christian Knowledge; on every benefactor to the design; on every sharer in the work itself; and on the Protestant cause in particular*.

* Major Vallancey, in his Grammar, p. 119, speaks with praise of the version; and in one or two instances observes, "Here the beautiful expression of the Manks, superior to the Irish translation, is visible to every Celtick scholar." Dr. Geddes, in his Syllabus, ranks it among the original translations of the Bible. For a letter on the subject, from Major Vallancey to the Rev. Philip Moore, Dec. 26, 1780, see Appendix, No. XVII.

On the 12th of January, 1773, Bishop Hildesley being then dead, the Society took into consideration the contents of a letter from Mr. Moore; in which he mentions, that besides the incessant labour Mr. Kelly had for four years undergone, in forwarding the impression of the Manks Bible, the late good bishop had engaged him in forming a *Vocabulary* or *Dictionary* of the language, with a promise of ten guineas, when finished. It was therefore agreed, that in lieu of other recompense, a present should be made to Mr. Kelly of one hundred pounds, or guineas, as Mr. Moore should think proper: leaving it to that gentleman to draw immediately for the whole, or to leave such part as he might judge expedient, till the Manks Dictionary should be completed *.

The secretary, in March, 1773, reported, that he had waited upon Dr. Richmond, the new bishop, in consequence of his lordship's becoming a member of the Society. A letter from the

* This MS. two volumes, 4to, is now in the hands of his grace the duke of Athol. See MEMOIRS, p. 97. A Grammar also of the Manks language, by Dr. Kelly, is extant in manuscript; and, had we room for so estimable an addition, would much have increased the value of this publication. The bishop's suggestion, which produced the Dictionary, is highly laudable; and we still hope it may not be frustrated, by the suppression of a work, so interesting to the learned, and so useful to the islanders in particular.

Rev. Mr. Moore was then read, to acquaint the Society, that, "on consulting his brethren of the Manks clergy, he finds them of opinion, that 2000 copies of the New Testament, in 8vo, together with those formerly printed, would be more than sufficient to answer all the present demands of the island, and *for many years to come.*" He likewise recommends that the Four Gospels and the Acts should undergo some revision, before they are again sent to the press, inasmuch as they had been formerly printed from an unrevised copy, which was found amongst bishop Wilson's papers*. Mr. Moore also wished that an additional two or three thousand copies were printed of bishop Wilson's excellent book on the Church Catechism: to which propositions the Society readily acceded.

In June, 1773, upon a respectful application from Mr. Moore, the Society, with their accustomed liberality, agreed to make him a present of fifty pounds; both for his long and laborious attendance on the Manks Impression, and the better to enable him to use proper means for the recovery of his valuable health, which had been greatly impaired by too close and unwearied an application to the progress of that good work.

Their Annual Reports of July, in this year, and in 1774, state That the Society had printed and distributed 2000 copies of the first volume

* See the MEMOIRS, p. 43.

of the Old Testament, extending to the Book of *Job*; and that all the remaining part, together with the two apocryphal Books of *Wisdom* and *Ecclesiasticus*, had been since printed, and were dispersing as expeditiously as they could be passed through the binder's hands. The Society also resolved to reprint 2000 copies of the New Testament: after which, so long as benefactions should continue to drop in, they would persevere in supplying the Isle of Mann with other good books and tracts; or with new editions, at least of such, as had already been published for the use of the inhabitants.

Soon after this, upon a representation from Mr. Moore, their secretary was directed to acquaint him, that the Society would be very glad to give Mr. Kelly all the encouragement in their power; but could not undertake the printing of his *Grammar*, lately composed, until the state of their Manks fund should be examined, and it was seen what would be the expence of reprinting the New Testament, then in the press.

On the 10th of January, 1775, it was agreed to postpone the consideration of a letter received from Mr. Moore, till the Society should be ascertained of the situation of their finances, and know what gratuities had been received by the several gentlemen engaged in the Manks impressions. Dr. Finch, Dr. Markham, and Mr. Moore, were accordingly requested to act as a committee for that purpose; and on the 7th of February

re-

reported, "That they found the Society, at their last audit, in April, 1774, had advanced on the Manks account 573 17 9 And since that period had paid further sums, to the amount of 110 0 0

Total £. 683 17 9

So that, as no fresh benefactions had come in since the audit, there was, on the whole, a balance due from the Manks impreffions to the Society.

"That to reimburse themselves, however, the Society were possessed of £. 1800 New South Sea Annuities, and £. 100 Bank Annuities reduced : on the former of which a year's interest of £. 54 was due at Christmas, 1774, and on the latter £. 3, up to Michaelmas, 1774."

They likewise reported, "That the following persons had, at fundry times, received the sums set against their names in the list, as gratuities for their respective labours, in conducting the Impreffions.

£. s. d.

Rev. Mr. CHRISTIAN.

For transcribing the Epistles - - 1 13 0

Rev. Mr. CORLETT.

For superintending, in
London, the impreffion

			£.	s.	d.
Brought over	-	-	1	13	0
tion of the Christian					
Monitor	-	21	0	0	
For transcribing ditto		1	1	0	
For transcribing the					
Liturgy	-	5	5	0	
For superintending the					
impreſſion of the					
Epistles, and second					
edition of the Com-					
mon Prayer	-	23	2	0	
For transcribing Lewis's					
Catechism	-	3	3	0	
				53	11 0
Rev. Mr. CREBBIN.					
For translating the					
Christian Monitor	-	-	-	4	4 0
Rev. Mr. CURGHEY.					
For revising the Gos-					
pels and Acts	-	5	0	0	
For translating part of					
the Liturgy	-	10	10	0	
For revising the Epi-					
stles	-	21	10	0	
				37	0 0
Rev. Mr. GILL.					
For translating part of					
the Psalms	-	-	-	1	1 0
Carried over	-	-	-	97	9 0
					Brought

			£.	s.	d.
Brought over	-	-	97	9	0

Mr. KELLY.

For transcribing the Old Testament, and superintending the impreffion	-	113	8	0
--	---	-----	---	---

For composing a Manks Grammar, and Voca- bulary	-	10	10	0
---	---	----	----	---

123 18 0

Rev. Mr. MOORE.

For translating part of the Psalms	-	1	1	0
---------------------------------------	---	---	---	---

For revising the Old Testament	-	50	0	0
-----------------------------------	---	----	---	---

51 1 0

Rev. Mr. QUAYLE.

For supplying Mr. Moore's duty, du- ring his absence	-	21	8	0
--	---	----	---	---

Rev. Mr. RADCLIFFE.

For translating part of the Liturgy	-	5	0	0
--	---	---	---	---

Rev. Mr. TEARE.

For translating part of the Psalms	-	1	1	0
---------------------------------------	---	---	---	---

Rev. Mr. WILKS.

For revising the Gos- pels and Acts	-	5	0	0
--	---	---	---	---

Carried over	-	£. 299	17	0
--------------	---	--------	----	---

Brought

			£.	s.	d.
Brought over	5	0	0	299	17 0
For revising the Li-					
turgy - -	5	5	0		
For translating the					
Epistles - -	5	5	0		
				15	10 0
Post-master at Liver-					
pool - - - -				1	1 0
Printer's men - - -				1	2 6
				£. 317	10 6"

At the same meeting, Feb. 7, 1775, the Society were informed by letter from the Rev. Messrs. Moore and Sewell, that they had begun printing 2000 copies in octavo, and about 40 in quarto, of a fresh edition of the New Testament; the former part of which, down to the end of the Acts, had been carefully revised by Mr. Moore; and they proposed, when that impression should be finished, to print a translation of bishop Wilson's Treatise on the Lord's Supper. They therefore wished to know whether the Society approved of the design; and, if so, what number of copies in octavo they chose to have worked off; suggesting it also as expedient to print the Manks and English in opposite columns. Mr. Sewell likewise spoke highly of Mr. Kelly, as an ingenious man; a good scholar; and one, who, as he was intended for the church, would be a valuable acqui-

acquisition to his native island. It was in consequence agreed, that so soon as the present edition of the New Testament should be completed, the Manks translation of bishop Wilson on the Sacrament should be put to the press, but without the original in the opposite column; which the Society thought would only swell the work, without answering any very essential purpose. They left it to the bishop of Mann, Mr. Sewell, and Mr. Moore, to determine the proper number of copies to be printed; and returned hearty thanks to Mr. Sewell for his zealous attention to the good work.

That gentleman, in August following, informed the Society, from the Rev. Mr. Moore, that the manuscript translation of bishop Wilson's Treatise would want revising; and that Mr. Moore still retained his opinion, that the book would be more useful, if published both in *Manks* and *English*: in which idea, however, if the Society should not acquiesce, he could wish that a thousand or two might be printed separately in English; and he thought it might be cheaper done at Whitehaven than in London. Mr. Sewell likewise observed, that a second edition of the Common Prayer was much wanted.

The Society about this period agreed to purchase the manuscript version of bishop Wilson's Treatise, and requested Mr. Moore would have the goodness to revise it: wishing at the same time, that the bishop of Mann would obtain the

R

fenti-

sentiments of his clergy, as to the number of copies wanted ; and whether it would be at all expedient to print the *English* along with the *Manks* translation. They likewise begged Mr. Sewell to favour them with his opinion, whether a duodecimo edition of the Common Prayer would not do for the younger inhabitants ; since by that means a larger impresson might be reserved, for the accommodation of older eyes.

At a board held 9th January, 1776, a letter from the lord bishop of Mann referred to this meeting was read ; wherein his lordship acquaints the Society, that he had required his clergy to furnish him with an account of the number of *Bibles* they had received, and of the persons amongst whom they had been distributed. To which he had subjoined directions, that they should annually call for a production of the books so given out ; and signify to him, both whether they were accordingly produced, and in what condition they were found.

His lordship then informs the Society, that, having enquired what farther number of the New or Old Testament, or of either volume of the latter, was wanting, for the present use of the island ; he had found, that about 400 copies of the whole Old Testament, and 300 of the New, would amply furnish the inhabitants ;—that to supply, however, *this demand, and even future ones, until the end of the present century, at least,* there yet remained a sufficient quantity in the hands

hands of Mr. Moore, or of the printers at Whitehaven; but that another edition of the Liturgy would soon be wanted, as being in constant use, and wearing out very fast. Some Common Prayer Books also, of the quarto size, for the use of churches, were earnestly called for by the clergy.

From what his lordship could gather upon enquiry, he supposed, that 2500 copies of bishop Wilson on the Sacrament might very well suffice, for present use at least: and, with regard to printing the *English* and *Manks* in opposite columns, he informed the Society, "That, out of twenty-two of his clergy, nineteen had agreed with him in thinking, that this two-fold impression would be attended with incomparably greater and more general utility; since, exclusive of other reasons assigned, they all concurred in this, —that the two tongues would help those to understand both, who as yet were not over perfect in either."

In answer to a request from the Society, Mr. Sewell expressed himself clearly of opinion, that a fresh Manks impression, in *duodecimo*, of the *Common Prayer*, printed with the same character as the edition of 1769, would do exceedingly well, both for the old and young; including several portions of David's Psalms, together with the hymns and doxologies in Manks verse; none of which were printed in the London octavo, of 1765. The same sort of paper with that used for

the octavo Bibles would be very suitable; as, without rendering the Common Prayer Books at all disproportionate, they would be somewhat longer and broader, and consequently require a rather less quantity of paper. In consequence of this clear and urgent representation, the Society kindly agreed to print 3500 copies of bishop Wilson on the Sacrament, with the *Manks* and *English* in opposite columns: to publish likewise a new edition of 3000 Common Prayer Books, in duodecimo, on the same type with those of 1769: At the same time postponing the consideration, whether or not to republish a *few Bibles* and *Common Prayer Books* in a *larger* size.

At their next meeting, Feb. 13, 1776, the lord bishop, by letter, acquainted the Society, that Mr. Moore, assisted by Mr. Kelly, had for some months been engaged in revising the Translation of bishop Wilson's Treatise: and, after returning thanks for the extensive bounty conferred upon his diocese, his lordship adds, That those larger Common Prayer Books which had been suggested by his clergy, were proposed merely for their own use, in their respective churches; and, although not indispensably necessary, must certainly prove very convenient and desirable.

The Society would gladly have obliged his lordship, and the clergy of Mann, in this point, had they thought themselves at liberty to venture on so large an expence, as must be incurred
by

by the printing of such an edition. "They agreed, however, to strike off *fifty copies* of the Manks Common Prayer Book, in *quarto*, by breaking the forms of the octavo edition, at that time under the press, into a larger size;—as had already been done in their former impression of the Manks *Bible*."

The Rev. Mr. Sewell, about the same time, requested the Society would apply to bishop Richmond, for his lordship's direction to Mr. Moore at Douglas, and the clergyman at Ramfay, to send for the 308 Bibles then in the printer's warehouse at Whitehaven; and also to give orders for the distribution of such other copies, as were some time since deposited under the care of those two clergymen.

Mr. Moore, by letter, Aug. 15, 1776, acquainted the Society, that Mr. Kelly, his very able co-adjutor, and corrector of the press, had taken Holy Orders; and, as his assiduous and essential services for the Society, during the space of eight years, were now closed, Mr. Moore took the liberty to remind them of what that gentleman had so amply done for the Manks impression.

By a subsequent letter, in 1777, he gives them the information they had desired on the above subject; stating the proportion of labour and study which Mr. Kelly had employed on the good work, since he received their former compliment of one hundred guineas. Mr. Moore

likewise hints, that he should be happy if the Society would so repeat their favours to himself, as to enable him to resort to some medicinal springs, for the recovery of his declining health. It was in consequence determined, at the next General Meeting, to pay due honour both to Mr. Moore and Mr. Kelly, for their very useful and important exertions.

In this year also their secretary, by direction of the board, wrote to the Rev. Mr. Bell, of Bride-Kirk, in Cumberland, requesting him to learn, if possible, the sentiments of the Rev. Mr. Sewell, whether he expected any, and what remuneration, for his long-continued and close attention to the business of the Manks impression. To which was returned for answer, that Mr. Sewell had never entertained a thought of pecuniary recompense: that the thanks of good bishop HILDESLEY, whilst he lived, and of the Society since his decease, together with the approbation of his own heart, were all the reward he wished for in this world. That he would therefore accept of no acknowledgement from the Society, unless it were in the *book-way*, which might be a permanent testimony of their sentiments towards him. And, in particular, he mentioned "Dr. Dodd's Commentary on the Bible," as a work, which he had long had it in his intention to purchase.

The Society accordingly directed their secretary to write to Mr. Sewell, in their name; "Re-
turning

turning him their hearty thanks for the great attention, which, for several years, he had been pleased to bestow upon the Manks impresson : Assuring him, in particular, that they entertain the highest sense of his uncommon generosity and disinterestedness; not only in devoting so much of his time to the superintendence of that work, without a view to reward, but even in declining to receive any pecuniary satisfaction for his trouble: That they are happy, however, to find he will permit them to make him a small acknowledgement, by a present of books; and therefore beg him to accept, as a permanent token of their regard and esteem,

“ Dr. DODD’s Commentary on the Bible ;”

“ Bishop PEARCE’s Commentary on the New Testament ;” and

“ Dr. HORNE’s Commentary on the Psalms.”

“ To which they are desirous of adding any other books, with which Mr. Sewell would wish to be supplied.”

Soon after this, orders were given by the Society, for sending to the Isle of Mann 183 copies of the first volume of the Holy Bible, in octavo, with 124 copies of the second volume: also fifty quarto Common Prayer Books, 2000 in duodecimo, and 2500 of bishop Wilson’s excellent Treatise on the Sacrament. Their Annual Report adds, that 1500 copies of the small Common Prayer Book, and 500 of Bishop Wilson’s Tract, were already bound: the rest to be completed and sent

over as soon as possible. After which distribution, lists were to be made out, of such books as should remain in the hands of the clergy; to be delivered to bishop Richmond, who had undertaken the charge of any future disposal of them, as occasion should require.

In consequence of this arrangement, the Rev. Mr. Moore, by letter, tells the Society, "Our Manks impressions come in very fast, and are as fast distributed to the several parishes, according to the directions given by our late Diocesan, before he left the island *." The books," continues he "are so joyfully and so thankfully received, that I have no small satisfaction at being employed in the distribution of them." The bishop also, about this period, wrote a letter to the Society, in very pointed terms; desiring to express his unfeigned and grateful sense of the piety and benevolence, which they had for several years past exerted, towards the clergy and people committed to his charge.

In 1781, the Society, wishing to take the opinion of Dr. Mason, then lord bishop of the diocese, respecting the distribution of such copies of Manks books as remained at Whitehaven, directed Mr. Broughton, their secretary, to write to his lordship, to know what he would choose

* Never to return thither. He died in London, Feb. 4, 1780. See the "Enumeration of the Bishops of Sodor and Mann," Appendix, No. XVI.

to have done with them. His lordship in answer said, he had consulted his clergy how they might be disposed of to the best advantage; in compliance with whose opinion, he had given directions for pursuing the plan laid down by his late predecessor, which to him appeared very convenient and proper. He would accordingly take care to have the scattered remains of the several copies collected together.

Mr. Moore, in 1782, informed the Society, that bishop Mafon had ordered a very large remainder of the Manks publications to be sent from Whitehaven, the greatest part of which had arrived at Ramsay and Douglas: But, as the Society had received no particular information concerning the distribution of them, it was presumed that his lordship continued to dispose of them agreeably to the plan adopted by his predecessor.

In April, 1783, the bishop, being then in London, and present at a Committee of the Society, acquainted them, that he had given orders for distributing the books so sent over, throughout the island.

The Rev. Henry Corlett, Vicar of St. German, in 1784, informed the Society, that a considerable number of New Testaments and Common Prayer Books had been lying a long time in the Island, undisposed of, though much wanted; owing to Bishop Mafon's ill state of health, during

ring the last eight months of his life. As Dr. Crigan, however, the present Bishop, had become a member of the Society, it was not doubted but his Lordship would take due care of that matter. Information was accordingly received in 1785, from the Rev. Mr. Christian, Vicar-General, that the Bishop had kindly undertaken the distribution; and had written circular letters to his Clergy, directing them to send him an account of what books were wanted for their respective congregations.

Another letter, of the 12th of May, 1786, desired Dr. Gaskin *, then Secretary, to inform the Society, That almost all the Manks publications had been circulated amongst the Clergy, and by them regularly distributed †. The remaining copies, which Mr. Christian observes were few, had been properly taken care of; and would soon be dispersed, in proportion to the wants of the Inhabitants.

* The Rev. George Gaskin, D. D. Rector of St. Bene't Gracechurch, in London; and also of Stoke Newington, in Middlesex: who succeeded the Rev. Michael Hallings, as Secretary, in the Spring of 1786; and continues to fill and to adorn so very respectable a situation.

† The reader may feelingly apply to these happy Mankmen, Matt. xiv. 19, 20. Καὶ λαβὼν, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόησεν αὐτοὺς καὶ ἔλεγεν, ἰδοὺ τοῖς Μαθηταῖς τὰς ἁγίας, οἱ δὲ Μαθηταὶ τοῖς ὄχλοις. Καὶ ἔφαθον πάντες, καὶ ἐχορτάσθησαν καὶ ἤραν τὸ περισσὺν τῶν κλασμάτων.

ON THE WHOLE, therefore, it is highly pleasing to remark, that, since the year 1763, the Society have been, under Providence, the happy means of printing and disseminating *gratis*, amongst the Manks people, in their native tongue, the following excellent books, for their best instruction in true Religion and Morals :

2000	copies of the Old Testament.
3000	————— New Testament.
6500,	or more, Books of Common Prayer.
2000	————— Church Catechism.
2000	————— Lewis's Exposition.
1200	————— Christian Monitor.
3500	————— Wilson, on the Sacrament.

And they intend regularly to proceed in this most charitable work, by supplying the Isle of Mann with other good books and tracts; or with fresh impressions, from time to time, of those which have thus already been published for the use of the people, as ability shall be given them, and occasion shall require.

From the foregoing Narrative, and from subsequent information, very obligingly communicated to the Editor, by the Rev. Thomas Cubbon, Vicar of Kirk Maughold, in a letter of March 17, 1798, it now appears, that the worthy Clergymen of the Isle of Mann, concerned in the Version of the Holy Scriptures, &c. were as follow.

TRANSLATORS.

TRANSLATORS.

GENESIS	{ Rev. William Mylrea, Arch- deacon. Rev. Robert Radcliffe, Vicar- General.
EXODUS	{ Rev. Henry Corlett, Vicar of Kirk German.
LEVITICUS	{ Rev. Nicholas Christian, Vicar of Rushen.
NUMBERS	{ Rev. William Crebbin, Vicar of Jurby.
DEUTERONOMY	{ Rev. John Moore, Vicar of Arbory.
JOSHUA	{ Rev. James Wilks, Vicar of Kirk Michael.
JUDGES	{ Rev. Robt. Quayle, Curate of Kirk Braddan.
RUTH	{ Rev. Samuel Gill, Vicar of Kirk Lonan.
1. SAMUEL	{ Rev. Joseph Cofnahan, Vicar of Kirk Braddan.
2. SAMUEL	{ Rev. Thomas Quayle, Vicar of Kirk Onchan.
1. KINGS	{ Rev. John Christian, Vicar of Kirk Marown.
2. KINGS	{ Rev. Daniel Gelling, Vicar of Kirk Malew.
1. CHRONICLES	{ Rev. John Gill, Vicar of Le- zayre.
2. CHRONICLES	

EZRA

EZRA	{	Rev. Thomas Cubbon, Vicar
NEHEMIAH		of Kirk Santan.
ESTHER	{	Rev. John Crellin, Chaplain
		of Ramsay.
JOB	{	Rev. Thomas Corlett, Curate
		of Kirk Bride.
	{	Rev. John Gill, Vicar of Le-
		zayre.
PSALMS		Rev. Philip Moore, Rector
		of Kirk Bride, and Chap-
	{	lain of Douglas.
		Rev. Mr. Teare.
PROVERBS	{	Rev. Tho. Wm. J. Woods,
		Vicar of Kirk Maughold.
ECCLESIASTES	{	Rev. Charles Crebbin, Curate
		of Douglas.
SONG OF SOLOMON.	{	Rev. William Clucas, Curate
		of Kirk Marown.
MINOR-PRO-	{	Rev. Wm. Fitzsimmons, Mi-
PHETS.		nister of the Episcopal Cha-
	{	pel at Edinburgh.
GOSPELS		Uncertain by whom *; but
ACTS		under the direction of Bi-
		shop Wilson, and Dr. Wm.
		Walker, his Vicar-General.

EPISTLES

* "I cannot find, says Mr. Cubbon, in what proportion the rest of the Old and New Testament was divided amongst the gentlemen; but I believe, and am pretty confident, they did translate the whole. The Rev. Philip Moore and Matthias Curghey, assisted occasionally by the Rev. James Wilks,

EPISTLES

{ Rev. James Wilks, Vicar of
Kirk Michael.

THE LITURGY

{ Rev. Matthias Curghey, Vi-
car-Gen. Rector of Bal-
laugh; and Rev. Robt.
Radcliffe, V. G. Vicar of
Kirk Patrick.

TRANS-

Wilks, revised the Pentateuch at Bishops Court: the remaining part of the Old Testament was revised by the Rev. P. Moore, and the Rev. John Kelly only, and by them prepared for the Press at Douglas." Unable to trace out from the papers of Mr. Wilks, his father-in-law, any account when, or by whom, the Gospels were originally translated into Manks, Mr. Cubbon thought the best way was to apply to the Rev. William Crebbin, the present Vicar of Jurby, and translator of the book of Numbers; who is now in his 82d year, and who lived with bishop Wilson twelve months after his being ordained by him. This Gentleman informed Mr. Cubbon, that during his residence with the Bishop, the four Gospels, the Acts, and a part of the Common Prayer, had been translated, as he was assured and understood, by Dr. William Walker, then Vicar-General of the Diocese. He is certain, that the copies he saw were in the hand-writing of Dr. Walker; for Bishop Wilson used to give him [Mr. Crebbin] the perusal of them, in order the better to qualify him also for translating. From the convocation minutes in 1761, it is stated, that "the Rev. Robert Radcliffe, Matthias Curghey, Paul Crebbin, James Wilks, and John Christian, have been at great pains in translating a great part of the Liturgy. Ordered, that such translation, and no other, be used; and that the Rev. William Mylrea, Archdeacon; Philip Moore, Nicholas Christian, John Moore, and William Crebbin, do translate into Manks the Athanasian Creed, Office of Matrimony, Visitation and Communion of

TRANSCRIBERS.

All the OLD TESTAMENT.	{	Mr. since the Rev. Dr. John Kelly: besides which, that Gentleman transcribed the corrected editions of the New Testament, and Prayer Book.
------------------------	---	--

EPISTLES	{	Rev. Evan Christian.
----------	---	----------------------

LITURGY	{	Rev. Thomas Corlett,
---------	---	----------------------

REVISERS and CORRECTORS of the VERSION.

OLD TESTAMENT	{	Rev. Philip Moore, and Rev. J. Kelly: besides the new editions of the New Testament, and Prayer Book.
---------------	---	---

GOSPELS	{	Rev. James Wilks.
---------	---	-------------------

ACTS	{	Rev. Matthias Curghey.
------	---	------------------------

EPISTLES	{	Rev. Matthias Curghey.
----------	---	------------------------

LITURGY	{	Rev. James Wilks.
---------	---	-------------------

SUPERINTENDENTS of the IMPRESSION.

OLD TESTAMENT	{	Mr. afterwards Rev. Dr. Kelly: besides the later editions of the New Testament, Prayer Book, and Treatise on the Sacrament.
---------------	---	---

of the Sick, Burial of the Dead, and Communion Office, as they shall agree on the different portions." "This, concludes Mr. Cubbon, is all I can find, with respect to the Translators."

EPISTLES,

EPISTLES, and 2d. Edit. of the LITURGY.	}	Rev. Thomas Corlett.
---	----------	-----------------------------

CHRISTIAN MONITOR	}	Rev. Thomas Corlett,
---	----------	-----------------------------

TRANSLATORS OF

LEWIS'S CATE- CHISM	}	Rev. Henry Corlett.
---	----------	----------------------------

CHRISTIAN MONITOR	}	Rev. Paul Crebbin.
---	----------	---------------------------

SUCH THEN, in the course of above five and thirty years, have been the progress and result of a very important plan: formed on the noblest principles; and calculated, at an expence comparatively small, to diffuse essential good; "without Money, and without Price, *" to myriads of human souls in the Isle of Mann.

THE following is a short, but accurate account of the Benefactions raised, for carrying the plan into effect. Our statement is deduced from the annual reports of the Society, so often mentioned with deserved honour; and might have been enlarged, but that it was wished, far as possible, to avoid needless prolixity.

* ISAIAH. LV. 1.

BENEFACTIONS,

Towards the Manks Impressions of HOLY SCRIPTURE, &c. &c. From August, 1762, to April, 1798, inclusive.

	£.	s.	d.
Rev. Dr. Thomas Wilson, son of the late bishop of Sodor and Mann	21	0	0
Dr. Secker, Abp. of Canterbury	10	10	0
Ditto, second benefaction	10	10	0
Rev. Dr. Berkeley	2	2	0
James Heywood, Esq. and Family	4	4	0
Mr. Ellicott	2	2	0
Rev. Dr. Nichols	1	1	0
Worshipful Company of Clothworkers	31	10	0
Right Hon. Sir Thomas Clark	5	5	0
Cornwall Tathwell, D. D.	2	2	0
Rev. James Altham, Jun.	1	1	0
Rev. G. Ault	3	3	0
Sir John Thorold, Bart.	30	0	0
Do. part of a charitable legacy	20	0	0
Do. second Benefaction	10	10	0
Do. other part of charitable legacy	10	10	0
Dr. Drummond, archbishop of York	21	0	0
The Society for promoting Christian Knowledge	100	0	0
Christopher Dawson, Esq.	5	5	0
Carried over	£. 291	15	0

N. B. All the above were collected by Bp. Hildesley.

S

Brought

Brought over	£. 291	15	0
The Bishop of Mann	50	0	0
Dr. Trevor, bishop of Durham	20	0	0
Miss Bradley, of Kenfington	5	5	0
Hon. and Rev. Dr. George Talbot	5	5	0
Mr. Archdeacon Yardley	2	2	0
With many others, amounting to	144	8	6
Total, up to May 4, 1764	£. 518	15	6
Benefactions to May 3, 1765	341	14	6
To April 28, 1766	284	10	3
To April 30, 1767	201	3	0
To April 28, 1768	393	13	6
To April 20, 1769	91	6	0
To April 26, 1770, including the			
Right Hon. Mary Countess Dow-			
ager Gower, part of the charities			
of her late father, Thomas, Earl			
of Thanet	500	0	0
With various others, amounting to	248	12	0
Benefactions to April 27, 1771	118	13	0
To April 23, 1772	80	2	0
To April 29, 1773, including Bp.			
Hildesley's, of	200	0	0
Hon. Dr. Cornwallis, Lord Arch-			
bishop of Canterbury	20	0	0
And others, to the amount of	49	8	6
Benefactions to April 28, 1774	97	3	0
To April 27, 1775	63	3	0
Carried up	£. 3208	6	9
Brought			

Brought up	£. 3208	6	9
To April, 1797	812	3	0
To April, 1798	42	0	0
Total	£. 4062	9	9

THE present number of Inhabitants in the Isle of Mann, much increased since good bishop Hildesley's time, is conjectured to exceed *twenty-eight thousand*; nearly two-thirds of whom are supposed not to understand the English language. Hence it appears evident, that the expenditure of about *four thousand pounds*, casually raised by voluntary contribution, has sufficed to illuminate with Scripture truth, for a period of above thirty years, upwards of *eighteen thousand souls*. What is the humble and striking average?—Less than five shillings at the very utmost, for each Manks individual, in all that space of time!

But here let it, in justice, and with the sincerest respect to the Society for promoting Christian Knowledge, be observed—That, long since, it was rightful in them, as a publick body, to have appropriated to the various other purposes of their extensive bounty, a considerable part of the remnant of the Manks Fund. They had, indeed, large claims upon it, for monies advanced, which in mercenary hands might have nearly involved its annihilation. This, however, was an idea, repugnant to their wonted liberality. Their glory, after the best Example, is to save and cherish,

rish, not to disappoint or destroy: And hence we are happy to find, that, for many years past, they have constituted themselves kind guardians of the decaying *Phoenix-nest*;—the genial source of resuscitation for Manks Impressions, in case of that emergency, which ere long must unavoidably occur.

In order to compleat those Impressions, much more money was necessarily expended, than the Society had received in Benefactions. Two investments, at different periods, have come in aid of the pious design: the one, by purchase, of eleven hundred pounds, New South Sea Annuities; the other, in 1792, by legacy from bishop Hildesley, of three hundred pounds, Old South Sea Annuities. These are liberally appropriated to that account; and the Dividends upon them, amounting annually to forty guineas, are applied to pay off what is due to the Society. The debt still remaining, of about 180 £. is therefore in a gradual train of liquidation; so that in about five years, the abovementioned funds will stand as a clear resource for the continuance of Manks Impressions. Should their produce, however, be found inadequate, it is not doubted but that the same publick munificence will revive, to perpetuate the good work, as heretofore so largely flowed in, to give it existence, and to crown it with success.

No. XII.

SPECIMENS
OF THE MANKS LANGUAGE.

COLLECT FOR THE SECOND SUNDAY IN ADVENT.

HIARN VANNIT, t'er n'oardaghey ooilley ny Scriptyryn casherick dy ve scruit son yn ynsagh ainyn; Giall dy vod mayd ayns lheid yn aghad y chlashtyn, ad y lhaih, tastey 'choyrt dauc, ad y ynsaghey, as ayns nyn greeaghyn smooïnaghtyn orroo, liorish meenid as gerjagh dty Ghoo casherick, dy vod mayd lesh gennallys goail, as dy-bragh cummal shickyr yn treishteil bannit jeh'n vea dy-bragh farraghtyn, t'ow er choyrt dooin ayns nyn Saual-tagh Yeesey Creeft. Amen.

IN ENGLISH.

BLESSED LORD, who hast caused all holy SCRIPTURES to be written for our learning, &c.

PSALM CXXXV. VERSE 13.

Ta dt' Ennym, O Hiarn, farraghtyn son dy-bragh: as dty imraa myrgeddin, O Hiarn, veih sheeloghe gys sheeloghe.

S 3

Thy

Thy Name, O Lord, endureth for ever: fo
doth thy memorial, O Lord, from one genera-
tion to another.

HABAKKUK II. VERSE 14.

Son bee yn thalloo er ny lhieeney lesh tushtey
Gloyr y Chiarn, myr ta ny ushtaghyn coodaghey
diunid ny marrey.

The Earth shall be filled with the knowledge
of the glory of the Lord, as the Waters cover
the Sea.

I PETER I. VERSE 25.

Agh ta goo Yee tannaghtyn son dy-bragh,
As shoh'n goo t'er ny phreacheil diu liorish y
fushfal.

The word of the Lord endureth for ever.
And this is the word, which by the Gospel is
preached unto you.

GLORIA PATRI.

Gloyr dy row gys yn Ayr, as gys y Mac, as
gys y Spyrryd Noo:

Myr ve'fy toshiaght, ta nish, as vees dy-bragh,
feihll gyn jerrey. Amen.

Glory be to the Father, and to the Son, and
to the Holy Ghost:

As it was in the beginning, is now, and ever
shall be, World without end. Amen.

No. XIII.

GOVERNMENT of the ISLE OF MANN vested in
the CROWN; and the COURT OF TYNWALD
renewed.

In the year 1765, it was by Royal Proclamation declared, That, agreeable to the contract made by a late act of parliament, passed March 7, and which received the royal assent on the 10th of May, his Majesty had caused the sum of seventy thousand pounds to be paid into the Bank of England, for the use of the duke and dutchess of Athol; and that, in consequence thereof, the immediate care of the said island devolved upon his Majesty; who had been pleased to appoint John Wood, Esq. to be governor in chief, and to continue all persons holding civil employments (those excepted, who by the late proprietors were employed to collect the revenues) in the possession of their respective places and emoluments. All of whom were to take the oaths to his Majesty, within one calendar month after the publication; and all jurisdictions, authorities, forms of law, acts of state, &c. were,

from the 21st of June, in that year, to be executed and issued in his Majesty's name.

On Saturday, June 1, 1765, the English colours were raised on the Castle, in the Isle of Mann; as a token that, the sovereignty of the same being now annexed to the Crown of Great Britain, the inhabitants, in every respect, became amenable to the laws, customs, and privileges of their fellow-subjects, throughout his Majesty's dominions.

FIRST COURT OF TYNWALD held in the Isle of Mann, since its auspicious union to Great Britain. A. D. 1770.

AT a few miles distance from the town of Peel, is the famous elevation, called Tynwald-Hill; a kind of Danish barrow, of a conical shape, and beautiful structure: which, considering its ancient dignity and importance, is deservedly noticed with admiration by well-informed strangers, and regarded by the native islanders with a degree of enthusiastick reverence.

The vestiges of two gates, and of a wall, which once fenced this consecrated enclosure on all sides, are now scarcely discernible; but the rest of this venerable mount is entire. The approach to its summit is by a spacious flight of grassy steps, fronting the ancient chapel of St.

John.

John. Below the summit there are three tiers of circular seats, raised for the different orders of the people. The lowest of these tiers is about four feet in width, and eighty yards in circumference. In the circuit and breadth of the two higher there is a proportionate diminution, and each tier is regularly disposed three feet above the other; whilst the summit, upon which was anciently placed the chair of state, does not exceed two yards in diameter.

This romantick spot is situated in the north part of the island, not very far removed from the centre of it. And here it was, that, in 1417, Sir John Stanley, king and lord of Mann, convened the whole body of the people, to be eye and ear witnesses of the first open promulgation of those laws, which, until that memorable æra, had been locked up in the breasts of their venerable *Deemsters*, as they were called; that is, the municipal *Judges of Mona*, chosen by the natives: to whom, in ancient times, all controversial differences were referred, and by them summarily decided, without any formal process, or charges.

This artificial mount of Tynwald is said to have derived its name from the Danish words *Ting*, a "Court of Justice," and *wald*, which signifies "fenced in;" and has received but little injury from the long lapse of many ages*.

* See Robertson's *Tour*, pp. 85, 203, &c.

On the 5th of July, 1770, at a general Convention of the estates and legislature of the Isle of Mann, being the first High Court of Tynwald, that had been holden there under the auspices of his present Majesty, since the Regalities of Mann and of the Isles have been annexed to the Crown of Great Britain;—the bishop and clergy of the diocese presented an address to his excellency John Wood, Esq. the governor: In which they congratulated his excellency on the royal favour of being commissioned by his Majesty to the vice-gerency of that island; expressing their joy at seeing their ancient, supreme, constitutional, and so much wished for, COURT OF TYNWALD restored to its former, or rather to superior, lustre and importance: And concluding with earnest supplications, that his Majesty might never want so faithful a representative, the church so sincere a friend, nor that island so acceptable a governor.

To this his excellency replied; and concludes his answer in a happy imitation of Shakespear.

[To the Bishop, Dr. HILDESLEY,]

“Your applause, my lord, reflects a virtue on myself, and makes me proud indeed!”

[To the Archdeacon and Clergy:]

“To deserve your esteem has ever been my peculiar study: To preserve it shall be my constant care. The same wise Providence which has
inspired

inspired your goodness, will, I doubt not, teach me, as far as I am able, to encourage and reward its labours."

No. XIV.

SHORT ACCOUNT of the Rev. THOMAS WILSON, D. D. only Son of the venerable Bishop of SODOR and MANN.

He was born Aug. 24, 1703, in the Parish of Kirk-Michael, in the Isle of Mann; and after such an Institution there, as he must have received under the eye of so excellent a father, was entered of Christ church, Oxford, where he took his degree of A. M. Dec. 16, 1727. On the 10th of May, 1739, having previously become possessed of his mother's jointure, which devolved to him on her decease, he accumulated the degrees of B. D. and D. D. and went out grand compounder. For many years he was chaplain to king George the Second, senior prebendary of Westminster, and minister of St. Margaret's there: and upon the presentation of lord chancellor Hardwicke, he succeeded Dr. Watson

Watson in the rectory of St. Stephen's, Walbrook, which he held forty-six years.

To Dr. Wilson is attributed a pamphlet, intitled "A Review of the Project for building a New Square at Westminster, said to be for the Use of Westminster School: by a Sufferer. Part I. 1757." 8vo. The injury here complained of was, it seems, the supposed undervaluation of the doctor's prebendal house; which must have come down, to make way for the project alluded to; but it was soon dropped.

In 1761, were published, in 4to, "The Ornaments of Churches considered: with a particular View to the late Decorations in the Parish Church of St. Margaret, Westminster: to which is subjoined an Appendix; containing the History of the said Church; an Account of the Altar Piece, and stained Glass Window over it; a State of the Prosecution it has occasioned; and other papers." To the second edition of it was prefixed a View of the Inside of St. Margaret's Church, with the late excellent Speaker, Arthur Onslow, in his seat.

This pamphlet has by some been ascribed to a son of Dr. Shebbeare, as published under Dr. Wilson's inspection. The reason for such conjecture is not given, and the fact is therefore doubtful. It has been said that Dr. Wilson was also the author of a pamphlet, intitled,

"Dis-

“Distilled Liquors the Bane of the Nation*,” and that it was this which recommended him to Sir Joseph Jekyll, then Master of the Rolls, who interested himself in procuring for him the rectory of Walbrook. This, however, if it were so, must have been another benevolent Treatise upon that horrid subject of dram-drinking, on which Dr. Hales so much and so happily employed his pen.

That elaborate and excellent work of Dr. Leland's, intitled, “A View of the principal Ecclesiastical Writers,” in two volumes, 8vo. was, as the respectable author informs us, “originally conducted in a Series of Letters, written to his most worthy and much-esteemed Friend, Dr. Thomas Wilfon, in the form they now appear.” He died at Alfred House, Bath, April 15, 1784, in the 81st year of his age; and on the 27th was interred with great funeral pomp, in his church at Walbrook; where, during his life-time, he had put up a monumentary tablet, undated.

His tenacity to the cause he once espoused was no less conspicuous in his opposition to the intended building of a square in Westminster, than in his warm patronage of Mrs. Catharine Macaulay, the celebrated historian; to whom, while she was living, he caused a statue to be erected in Walbrook Church; which so raised

* But see the biographical notes at the close of Dr. Hales's letter to bishop Hildesley: Appendix, No. XVII.

some people's resentment, that, by authority from the Spiritual Court, it was kept boarded up from publick view, till her death in June 1791. His friendship toward her continued, till her marriage with Mr. Graham, contrary as should seem to his approbation. It is said notwithstanding, that by deed of gift he made over to her his house at Bath, with the furniture, library, &c. The bulk of his fortune he left to his next of kin, Messrs. Macklin and Potter; of whom the latter has since taken the name and arms of *Wilson*, in compliance with the doctor's will.

"The excellence of bishop Wilson's piety as a parent," says Mr. Cruttwell, his biographer, "did not consist in heaping up riches for his children. He considered himself as the *steward*, not as the *proprietor* of the revenues of his diocese, and to what use they ought, in his opinion, to be applied. The bishop lived to hear this his surviving child thank him for the paternal blessing he bestowed, more valuable than riches; which, however, his son enjoyed, not unmindful of his father's precepts and example, which he always admired and pursued." This, indeed, Dr. Wilson has very well expressed, by the motto, which he modestly chose for his coat of arms:

SEQUITUR PATREM, NON PASSIBUS ÆQUIS.

No. XV.

GENEALOGY, and FAMILY of the HILDESLEYS; with Monumental Inscriptions.

Invidia careat; bona nec sua quisque recuset:

EST HONOR ET TUMULUS.

We are naturally inquisitive about the descents and alliances of those who have figured in the world. Whether they sprung from new or old families; whether their forefathers were men of renown; or whether they themselves gave the first lustre to their name; are questions, which, however more or less important they may be, are usually asked with avidity by such, as hear or read concerning them. To gratify the curiosity therefore of the reader, — if such has been excited by what was said in the Memoirs concerning it, — we here subjoin the good bishop's Line of Ancestry, from a copy found amongst his papers; the authenticity of which is confirmed by collateral records of his family.

KING

KING EDWARD III.

LIONEL, Duke of CLARENCE	his son.
PHILIPPA, married to EDMUND MORTIMER, Earl of March	his dau.
ROGER, Earl of March	her son.
ANN, who married RICHARD, Duke of YORK, and Earl of CAM- BRIDGE	his dau.
RICHARD, Duke of YORK	his son.
GEORGE, Duke of CLARENCE, Bro- ther to EDWARD IV.	his son.
MARGARET, Countess of SALIS- BURY.	his dau.
HENRY, Lord Viscount MONTAGUE	her son.
WINIFRID, Lady BARRINGTON	his dau.
Sir FRANCIS BARRINGTON	her son.
Lady MASHAM	his dau.
WILLIAM MASHAM, Esq. afterwards Sir William Masham, Bart.	her son.
JOHANNA MASHAM, who married Counsellor Mark Hildesley	his dau.
MARK HILDESLEY, Rector of Houghton cum Wyton	her son.
MARK HILDESLEY, Lord Bishop of Sodor and Mann; and Master of Sherburn Hospital	his son.

THE

* THE following quaint lines are of uncertain date : and are here added, not for any peculiar merit that they possess ; but as being in some degree confirmatory and illustrative of the Genealogy above given, which the note also, found with it, helps to explain.

IN DOMINAM WINIFRIDAM BARRINGTON,
a Regibus editam.

JOHANNA fair, that honourable pearl,
Child of JOHN GAUNT, of famous memory,
The second wife of RALPH, Westmoreland's earl,
Had issue RICHARD, earl of Salisbury;
Whose famous heir, call'd by his father's name,
Was earl of Salisbury, and Warwick eke :
He left, co-heirs, swans of worthy fame,
Call'd ISABEL and ANN, both fair and meek.
These sisters two, two brothers eke did wed ;
King RICHARD, nam'd the Third, made Ann his bride ;
GEORGE, duke of Clarence, th' eldest married :
Their heir, Edward, earl of Warwick died,
And left no child : therefore his sister fair,
Countess of Salisbury, that MARGARET hight *,
Was of that house left the sole only heir :
Her eldest son, once heir eke by right,

Was

* " Margaret, countess of Salisbury, was sole daughter
and heir of George, duke of Clarence, brother to king Ed-
ward

Was HENRY POOLE, Lord Montague create :

Whose two co-heirs, fair ANN and WINIFRID,
Unto two brothers join'd in married state :

The eldest sister was the lovely bride
Of Francis Hastings, earl of Huntingdon,
Whose Issue doth enjoy that earldom still :
Fair WINIFRID her wedded life begun

With Thomas Hastings, Knight, whom death did kill :
Who dead, she married Thomas Barrington,

A worthy knight, whom she likewise surviv'd :
And now, alas ! at last, her glass is run,
When as full fourscore years compleat she'd liv'd.
One only son and heir she leaves behind,

Call'd FRANCIS BARRINGTON, a worthy wight :
Her royal blood, and virtues of her kind,

If more may be, do shine in him more bright.
Then, though you moan her death, who here doth lye,
Joy, for the life of her posterity.

HONORIS ERGO.

ward IV. She was married to Jeoffrey Poole, of Wales, by king Richard III; and had issue by Poole the lord viscount Montague, and cardinal Poole, or Montague. The lord viscount Poole had issue two daughters, co-heirs, Ann and Winifrid. The eldest married to the earl of Huntingdon: Winifrid married Sir Thomas Hastings, brother of the said earl. She was his wife twenty years, without issue; and surviving him, afterwards married Sir Thomas Barrington, great grandfather of Sir John Barrington. By him she had issue Sir Francis Barrington, *when she was fifty-two years old*; also Henry Barrington, Esq. and one daughter, named Katherine, married to Sir Robert Bouchier of Yorkshire. Lady Winifrid survived Sir Thomas also, and lived to eighty years."

OF

OF THE immediate family connections of bishop Hildesley, the following statement is given, by a very obliging communication to the editor, from the Rev. J. H. Standen, rector of Murston, near Sittingbourn, in Kent; a successor of the good bishop's father.

“ Sir, *Murston House, Nov. 5, 1797.*

I take the earliest opportunity of acknowledging the receipt of your favour of the 1st instant; and as I apprehend the information you wish, may be for a literary purpose, I think it proper to trouble you with a correct copy of the respective registers, wherein the name of HILDESLEY OCCURS.

MARK HILDESLEY, rector of Murston, succeeded the Rev. Samuel Symmonds, 1694.

REGISTER OF BAPTISMS.

- 1697, Jan. 20. JOHN, the son of Mark and Avis Hildesley, was baptized.
- 1698, Dec. 11. MARK, the son of Mark and Avis Hildesley, was baptized.
He was born, Dec. 9.
- 1699, Feb. 29. ROWLAND, the son of Mark and Avis Hildesley, was baptized. He was born, Feb. 17.
- 1700, Feb. 14. ANNE, daughter of Mark and Avis Hildesley, was baptized.
She was born, Feb. 3.

1703, May 19. FRANCES, daughter of Mark and Avis Hildesley, was baptized. She was born, April 26.

1704, April 17. MASHAM, EDWARD, PETER, *three* sons of Mark and Avis Hildesley, were born 17th, and baptized 18th of April, 1704.

1705, April 30. WILLIAM and FRANCIS, *two* sons of Mark and Avis Hildesley, were baptized.

1706, May 16. GEORGE, son of Mark and Avis Hildesley, was baptized. He was born, April 23 *.

REGISTER of BURIALS.

1697, Jan. 27. JOHN, the son of Mark and Avis Hildesley.

1701, Aug. 2. ANNE, the daughter of Mark and Avis Hildesley.

1705, Mar. 18. PETER, the son of Mark and Avis Hildesley.

1706, Feb. 4. WILLIAM, the son of Mark and Avis Hildesley.

I am, Sir,

Your obedient Servant,

J. H. STANDEN, Rector."

* Subsequent to the birth of *George*, here noticed, should have been inserted the names of HESTER HILDESLEY, and of MARY; who both survived the bishop, and died in London. No such entry, however, of their births is found on the Register at Murston, though this was evidently their native place. Their father removed to the rectory of Houghton cum Witton, in 1710. See MEMOIRS, p. 8.

THE

THE remaining collateral branches of his Lordship's Family have also been certified, by the following polite letter to the Editor.

“ Rev. Sir,

I have carefully searched the registers of both Houghton and Wyton, and found the names only of three children born, and three buried. I shall be much pleased with receiving the Memoirs of a man, for whom all my family, as well as myself, had great esteem and regard.

I am, Sir,

Your faithful friend, and
obliged humble Servant,

JOHN PERY, Rector.

Wyton, April 17, 1798.”

Copy of Register of BIRTHS, in the Parish of
Wyton.

1711, May 25. AVIS, daughter of Mark and Avis Hildesley, born May 6, was baptized.

1714, Aug. 31. BERNARD, son of Mark and Avis Hildesley, born Aug. 20, was baptized.

1715, Oct. 13. SARAH, daughter of Mark and Avis Hildesley, was born; and baptized Oct. 28.

Signed MARK HILDESLEY.

Copy of Register of BURIALS, at Wyton.

1715, Jan. 1. SARAH, daughter of Mark and
Avis Hildesley.

1716, May 6. EDWARD, son of Mark and
Avis Hildesley.

1717, June 4. BERNARD HILDESLEY, son of
Mark and Avis.

Signed MARK HILDESLEY.

In the Memoirs, p. 11, it was inadvertently said, that bishop Hildesley did not appear to have had any children. Since then, the editor is better informed, that two, a boy and a girl, were just "born to die," at Hitchin: and this is the extract from the Registers there, for which he is indebted to Mr. Isaac James, a native of Hitchin, now resident in Bristol.

"BAPTIZED.

1732, June 24. MARK, son of Mark and Eliz.
Hildesley.

1735, July 16. ELIZABETH, Daughter of ditto.

BURIED.

1732-3, Feb. 10. MARK, son of Mark and Eliz.
Hildesley.

1735, Oct. 17. ELIZABETH, their daughter."

IN

IN the chancel of Wyton chapel, in the county of Huntingdon, on a free-stone monument, placed over the altar steps, is the following Inscription; drawn up by Mr. HILDESLEY, afterwards Bishop of Mann, in honour of his Father:

“ H. S. J.

Exuviæ

MARCI HILDESLEY, A. M.

Hujusce et proximæ parochiæ,

diligentis et probi

per annos XVIII

RECTORIS:

Qui

propter

studium in suos peculiare,

benevolentiam erga universos integram,

et

simplicitatem

apertam prorsus, et jucundam,

Uxori,

gnatis, cognatis, amicisque omnibus,

admodum dilectus,

vixit;

Nec non ab iisdem sincero luctu

memoratur

mortuus.

T 4

In

In
 summâ valetudine,
 de mundi et mundanorum levitate,
 et
 de obitu suo, indies expectando,
 fervidè locutus,
 novo, prorsùs, et acuto in manibus dolore,
 subitò correptus est:
 Quo ingravescente,
 brevissimo temporis spatio interposito,
 tacitè suspirantem
 animam efflavit,
 Apr. 28, 1726, Æt. 58.

Summâ cum observantiâ, hoc posuit M. H.
 Filius defuncti natu maximus."

The Epitaph subjoined, for the Mother of the bishop, is inscribed on a flat stone, in the south part of the church-yard at Bromley, in Kent.

" Hereunder lie the remains of
 Mrs. AVIS HILDESLEY,
 widow of the late
 Rev. MARK HILDESLEY, M. A.
 formerly rector of Murston, and
 vicar of Sittingbourn,
 in this county;
 afterwards rector of Witton, in the
 county of Huntingdon,

where

where he died, in 1726.
She had sixteen children
born alive, and baptized;
five of them within
one year and thirteen days!
She died at Bromley college,
25 Nov. 1743,
in the 71st year of her age."

At Hemingford Abbats St. Margaret, rectory,
in the county of Huntingdon, upon the pavement
of the chancel opposite the door, the following
is inscribed on a free-stone, to the memory of
the bishop's great uncle.

" Here lieth

JOHN HILDESLEY, Esq. barrister at law.
He was the eldest son of MARK HILDESLEY, Esq.
of Kingston upon Thames, in the county of
Surry,
barrister at law;
grandson of MARK HILDESLEY, Esq.
lord mayor elect, and representative
of the city of London *.

* This has excited a doubt, and there seems to be some
mistake; as this gentleman, we are told, is not found in
any list of members for London, during his time; nor in
the various lists of Sheriffs; which office must have been
served, previous to the being elected Mayor.

His

In
 summâ valetudine,
 de mundi et mundanorum levitate,
 et
 de obitu suo, indies expectando,
 fervidè locutus,
 novo, prorsùs, et acuto in manibus dolore,
 subitò correptus est:
 Quo ingravescente,
 brevissimo temporis spatio interposito,
 tacitè suspirantem
 animam efflavìt,
 Apr. 28, 1726, Æt. 58.

Summâ cum observantiâ, hoc posuit M. H.
 Filius defuncti natu maximus."

The Epitaph subjoined, for the Mother of the bishop, is inscribed on a flat stone, in the south part of the church-yard at Bromley, in Kent.

"Hereunder lie the remains of
 Mrs. AVIS HILDESLEY,
 widow of the late
 Rev. MARK HILDESLEY, M. A.
 formerly rector of Murston, and
 vicar of Sittingbourn,
 in this county;
 afterwards rector of Witton, in the
 county of Huntingdon,

where

where he died, in 1726.
She had sixteen children
born alive, and baptized;
five of them within
one year and thirteen days!
She died at Bromley college,
25 Nov. 1743,
in the 71st year of her age."

At Hemingford Abbats St. Margaret, rectory,
in the county of Huntingdon, upon the pavement
of the chancel opposite the door, the following
is inscribed on a free-stone, to the memory of
the bishop's great uncle.

" Here lieth

JOHN HILDESLEY, Esq. barrister at law.
He was the eldest son of MARK HILDESLEY, Esq.
of Kingston upon Thames, in the county of
Surry,
barrister at law ;
grandson of MARK HILDESLEY, Esq.
lord mayor elect, and representative
of the city of London *.

* This has excited a doubt, and there seems to be some
mistake; as this gentleman, we are told, is not found in
any list of members for London, during his time; nor in
the various lists of Sheriffs; which office must have been
served, previous to the being elected Mayor.

His

His mother was JOHANNA, the eldest daughter of Sir WILLIAM MASHAM, of Oates, in the county of Essex, bart. by Elizabeth, daughter of Sir THO. TREVOR, of Trevallion, in the county of Flint, in North Wales, knight.

He married CATHARINE, the second daughter of BENEDICT MARTIN, of Highduft, in the county of Suffex, Esq. and died April the 2d, 1731, aged 70 years.

CATHARINE, his wife, also lieth here ; who died Dec. 2, 1744, aged 82.

Also four of his grand children : viz.

Samuel, Joseph-Francis, John, and Isaac DICKENS."

The Arms of HILDESLEY are, Topaz, two bars gemellés, Diamond, in chief three Torteauxes * : impaling *Martin* ; Or, three Bars, impaling Gules, a chief Ermine.

* See the *Plate*, in the title-page of this volume.

THERE are also two inscriptions to the same,
on painted glafs, in the chancel windows :

[NORTH WINDOW.]

“ In this chancel lies
JOHN HILDESLEY, Esq.
barrister at law;
who died March 30*, 1731,
aged 70.”

[SOUTH WINDOW.]

“ In this chancel lies CATHARINE,
second daughter of Benedict Martin, Esq.
of Highduft, in the county of Suffex, and
relict of JOHN HILDESLEY, Esq.
By whom ſhe left iſſue, the honourable
John Hildeſley, admiral in his
majesty's royal navy;
Francis, colonel in his majesty's
firſt regiment of guards; and
Mary, wife of the Rev. Samuel Dickens,
rector of this church.
She died Dec. 2, 1744, æt. 82.”

To both the above are added the arms of Hil-
deſley and of Martin, as before ſpecified.

* This differs from the date upon the ſtone; but the
Rev. Charles Greene of Hemingford obligingly informs the
editor, that the date on the *glafs* agrees with the pariſh
register.

JOHN HILDESLEY, the above-mentioned son of John Hildesley, barrister at law, pursued the naval profession, through a long series of years, with credit and success. We find him on the 14th Sept. 1716, appointed captain of the *Flamborough*. In May, 1738, he commanded the *Kent*, a third rate. In September, 1739, he was removed to the *Grafton*, of 70 guns; afterwards to the *Buckingham*; and in Jan. 1743, was made commander of the *Devonshire*, of 80 guns. On the 24th of July, 1747, he was promoted to the rank of rear admiral, on the superannuated list; lived many years in honourable retirement; and died in Green-street, Westminster, Feb. 13, 1771.

FRANCIS, younger brother of the admiral, and colonel in the guards, lies buried in Hemmingford church, on the South-side of the communion table, between the rails and the wall; with this short inscription on black marble:

“ F. HILDESLEY, Esq.
obit 21 Sept. 1769,
aged 77.”

No. XVI.

ENUMERATION of the BISHOPS of SODOR and
MANN.

THE following series is considerably more full, and perhaps in some instances more correct, than that which has been given by bishop Wilson, at the close of his short History of the island, in the first volume of his works. It is copied from a manuscript, found amongst the papers of bishop Hildesley, in the drawing up of which the Rev. Philip Moore is said to have had a principal hand: and, taking it in as close a connection as possible with the former account, and with the assistance also of Anthony Wood, and some other writers, we have endeavoured so to blend them, as in the clearest manner to methodize the intelligence contained in both, and thus render the detail more interesting.

THE venerable Wilson tells us, that authors have mentioned three bishops after St. PATRICK's leaving the island; namely, St. GERMANUS, St. MAUGHOLD, and CONANUS. But they do not seem to have fixed the date of their consecration, nor even the exact time of their
exist-

existence: and we are left as much in the dark with regard to their successors, 'till HAMUNDUS. As it is but short, however, we shall just give that Enumeration of them; which is stated in the manuscript above alluded to.

A. D. 444.

SAINT PATRICK, accompanied by thirty religious and learned persons, on his way to Ireland, landed in the Isle of Mann, then called *Eubonia*; where he found the people much given to superstition and magick, and by his preaching and other instruction converted them. Then proceeding to Ireland, he left and appointed,

A. D. 447.

I. GERMANUS, the first bishop here, a holy and prudent man, to instruct the people in the Christian Faith. To him, in the thirteenth century, as a publick testimony of the veneration due to his virtues, was dedicated the cathedral church in Peel, called after his name. He is said to have introduced here the Liturgy of the Lateran, and so absolutely to have adjusted the affairs of Religion, that the islanders never afterwards relapsed.

II. CONINDRIUS: and

III. ROMULUS: both sent by St. Patrick; but no date of their appointment is mentioned. The next in succession was

A. D. 498.

IV. MACHUTUS, otherwise named MACHILLA,
and

and MAUGHOLD. He was chosen bishop by the universal suffrage of the Manks nation; and is said to have *dedicated to himself* the church, which is still called Kirk Maughold, after his own name.

A. D. 600.

V. CONANUS, a man of supereminent abilities in literature, for the time in which he lived, was tutor to the three sons of Eugenius IV, king of Scotland; who is said to have taken sanctuary in this isle, for nine years, previous to his accession, and was afterwards recalled by the nobility and people, and crowned king of their nation. He is supposed to have chosen the Isle of Mann for his retreat, from its being then, as for many ages after it continued to be, accounted the only seat of learning, and remarkable for the piety of its bishops. Hector Boethius terms it the Fountain of all honest Erudition; and others of the Scotch nation considered it as the Mansion of the Muses. That such was the opinion of Eugenius is evident, from his sending his own sons into the island, to be educated by Conanus: And we are also informed that Goran, another of the Scottish kings, ordered his three nephews, the sons of his brother Congel, to be there placed under the government of certain school-masters, and other instructors, and trained in learning and virtuous discipline. So celebrated, indeed, was the insular scholastick institution of those ages, that it

is

is said to have passed into a law, ordained by Eugenius, That the heirs-apparent of Scotland should be educated in this island, under the eye of its bishops for the time being. Conanus is said to have died January 26, 648.

VI. St. RANTANTUS, otherwise named CONTENTUS.

VII. St. BLADUS.

VIII. St. MALCHUS.

IX. TORKINUS; who lived A. D. 889, and was styled "bishop of Sodor," as were also the preceding bishops.

X. ROOLWER; said to have been buried at Kirk Maughold: after whose decease no farther mention is made, till 1098; when Matthew Paris asserts the two sees, of Sodor and Mann, to have been united into one.

XI. WILLIAM.

XII. BRENDINUS; to whom a church in this island,—perhaps that now called Kirk Braddan, is said to have been dedicated.

These last eight bishops have no certain date of consecration assigned them.

A. D. 1114.

XIII. WYMUNDUS, otherwise named HAMUNDUS, or REYMUNDUS, was consecrated by Thomas Turfton, archbishop of York; but, for his ill behaviour, is said to have been deposed, and had his eyes put out, in the year 1151: After which
he

he was expelled the island. Our manuscript says he was immediately succeeded by

XIV. JOHN, a Monk of Sais, in Normandy; of whom nothing more is mentioned than that he was consecrated in 1151, and buried in St. German's.

XV. GAMALIEL, an Englishman, consecrated by Roger, archbishop of York, in 1154, died in 1181, and was buried at Peterborough, in Northamptonshire.

XVI. REGINALD, a Norwegian; to whom the thirds of the tythes, as some say, but, according to others, the thirds of all the livings in this island, were first granted by the clergy; that from thenceforward they might be freed from all episcopal exactions. He is supposed to have been the first bishop of Mann consecrated by the archbishop of Nidrosia, or Drontheim. To him succeeded

XVII. CHRISTIAN, a Scot; who lies buried at the Priory of Benchor, in Ireland, whither he went on a visit, and died there.

XVIII. MICHAEL, a Mankfman, and a person of great merit; who died in 1203, and was honourably interred at Fountaynes Abbey, in Yorkshire.

A. D. 1203.

XIX. NICHOLAS de *Melfa*, or de *Meaux*, formerly Abbot of Furness, was also buried at the Monastery of Benchor, in 1217. To him succeeded immediately

U

XX.

XX. REGINALD, a person of royal extraction, nephew of king Olave; a most exemplary prelate. He died about the year 1226, and was buried with his ancestors in Rushin Abbey.

XXI. JOHN, son of Harfere. This bishop, through some negligence of his servants, is said to have been burnt at Jervaux, in the County of York *; and lies buried in the Abbey there.

A. D. 1230.

XXII. SIMON, an Orkney-man, of great learning, prudence, and piety. He held a synod of the clergy in 1239, and drew up thirteen canons, which are inserted in the *Monasticon Anglicanum*. He died, in a good old age, at his palace of Kirk-Michael, 1245; and was buried in the Cathedral of St. German, which he is said to have built and dedicated in honour of his venerable predecessor. A long vacancy ensued.

XXIII. LAURENCE, the archdeacon, next elected bishop, was consecrated, after great disputes, in 1249, by the archbishop of Drontheim, in Norway, at the time of his attending upon Harold; and the same year, together with the king, queen, and several of the nobility, was shipwrecked and drowned upon the coast of Redland. For some time the diocese again lay vacant, till

A. D. 1252.

XXIV. RICHARD, an Englishman, was conse-

* The Cistercian abbey of *Jorvalle*, or *Jervis*; long since established, says Camden, by Stephen, Earl of Britain and Richmond, but now decayed.

crated bishop, at Rome. He dedicated the abbey of St. Mary Rushin, in 1260; died in Copland, on his return from a general council held in 1274; and was buried at Furness.

XXV. MARK Galvadiensis, or of Galloway, in Scotland, was promoted by Alexander III, who had lately conquered the Isle of Mann. He was consecrated in 1275; but, as being sent to them by a Scottish king, the Manksmen banished him from the island, which, during his absence, was laid under an interdict. On being restored, he imposed upon every house what is called the "smoke penny," (a kind of clandestine Peterpence, renewed,) by way of commutative mulct for their offence. In 1295, he held a synod at Kirk-Braddan, in which thirty-five canons were enacted, whereof many continue in force to this day. He lived to a great age, after being for some time blind; and, dying in 1303, was buried in the cathedral of St. German. To him succeeded

XXVI. MAURITIUS; who, according to bishop Wilson (for our manuscript does not mention him), was sent prisoner to London by Edward I, king of England, 1305; and in his room was placed

XXVII. ALLEN, called also Onanus, or Onachus, a Scot. He governed the Church of Mann with great integrity and honour for sixteen years; died Feb. 15, 1321; and was buried at Rothsay, in Scotland.

XXVIII. GILBERT, likewise a Scot, heldt he see about three years, and was buried near his predeceffor at Rothfay.

XXIX. BERNARD, another Scot, fucceeded; who died in 1333, and was buried in the Monastery of Kilwinning, of which he had formerly been abbot.

XXX. THOMAS, a fourth Scot, fat as bishop fourteen years; and dying September 20, 1348, was interred at Scone, in North-Britain. He is said to have been the first bishop who exacted twenty fhillings from each of his clergy, by way of procuration, and likewise the tenths of all aliens. During this prelate's time the isle of Mann was recovered from the dominion of Scotland.

XXXI. WILLIAM RUSSEL, a Mankfman, and for eighteen years abbot of Rushin, was immediately elected bishop by the whole clergy of the island, in St. German's cathedral, and consecrated at Avignon by Pope Clement VI. He was the first prelate that shook off the yoke of the archbishop of Drontheim. In a fynod held at Kirk-Michael in 1350, he added five more to the canons already established. After holding the see twenty-six years, he died April 21, 1374, and was buried at the Abbey of Furnefs.

XXXII. JOHN DUNCAN, a Mankfman, was elected by the clergy of Mann, and confirmed at Rome in 1376, by Pope Gregory XI. On his return from thence he was made prisoner at Bologna; lay in irons for two years; and at last was forced to ran-
som

from himself by the payment of five hundred marks. He died in 1380, and in the same year was succeeded by

XXXIII. ROBERT WELBY; who is said to have been translated, in 1395, to the see of Chichester; and in the next year,—*mirabile dictu!* to have been made archbishop of York. He was immediately succeeded, in Mann, by

XXXIV. RICHARD PULLY; of whom no other mention is made than barely his name.

☞ There must have been a singular vacancy, of long continuance, about this period; for the person next named is not introduced till after the space of three and fifty years! In 1448,

XXXV. JOHN GREEN, of Sprotton (called in bishop Wilton's list, *John Sprotton*), vicar of Dunchurch, in Warwickshire, was elected; and, together with that preferment, held the bishoprick until the year 1452, the time, as it should seem, of his death. The next we meet with is

XXXVI. THOMAS BURTON; who appears to have succeeded immediately, and to have held the see twenty eight years. He died in 1480; and the next year was appointed

XXXVII. RICHARD OLDHAM, abbot of Chester; who died September 19, 1486, and was buried in Chester Abbey.

XXXVIII. HUAN HESKETH, of Blackleach, succeeded him in 1487. In his time Thomas Stanley, king of Mann, and earl of Derby, by his charter, dated March 28, 1505, confirmed to

him and his successors the tythes and possessions which, as kings of Mann, his predecessors had given to former bishops. And particularly he granted the cathedral church on the island *Holm*, [*Sodor*, or *Peel*], together with St. Patrick's church there, and other churches in Mann; as may be seen in the *Monasticon Anglicanum*, Vol. I. p. 7, 18. Bishop Hesketh died in 1510; was buried in his cathedral of St. German; and by our manuscript is said to have been succeeded by

XXXIX. THOMAS STANLEY, son of Sir Edward Stanley, first lord Monteagle, of Hornby castle, in Lancashire; who obtained leave to hold with the see his other preferments; viz. the rectory of Wigan, with North-Meales, in Lancashire; and afterwards the rectories of Barwicke All-Saints, in Elmet, and of Badsworth St. Mary, both in the county of York. In his time (1542, by statute 33 Henry VIII. cap. 31,) the newly-created see of Chester, and the bishoprick of Mann, were severed from the jurisdiction of Canterbury, and annexed to that of York. But bishop Stanley, not complying with Henry's measures, was deprived in 1545. His successor,

XL. ROBERT FERRAR, or FERRIER, was very soon translated to the see of St. David's. He partly received his academical education in Cambridge, and, while a young man, was made a Canon Regular of the order of St. Augustin: after which he removed to St. Mary Hall, Oxford, where mention is made of him in

1526.

1526. About the year 1533 he became chaplain to archbishop Cranmer; following whose example, he married, and gained through his influence some preferment in the church. He is not noticed by Wood as having been a bishop of Mann: but this writer informs us, that in 1547, being then in great favour with Edward, duke of Somerset, he was by him appointed bishop of St. David's, on the translation of Dr. William Barlow to the see of Bath and Wells; and consecrated the same year at Chertsey, in the diocese of Winchester. Upon the protector Somerset's fall, in 1549, bishop Ferrar, who had adopted the principles of Luther, was prosecuted with much malignity, and imprisoned during the reign of king Edward VI. On Mary's accession to the Crown, he was condemned as a Lutheran heretick; silenced, and degraded; and, being sent into Wales, and given up to the secular arm, was burned at the market-cross in Caermarthen, March 30, 1555*.

XLI. HENRY MANN, D. D. of Oxford, and dean of Chester, had the Royal assent for his election to the see of Sodor and Mann, Jan. 20, 1546. He died in London, Oct. 19, 1556, and was buried in the chancel of St. Andrew's Under-shaft. Upon his decease, the above-mentioned

THOMAS STANLEY, who had been deprived by Henry VIII. was restored by his daughter, queen Mary. According to our manuscript

* Athen. Oxon. Vol. I. p. 678.

he is stated to have died in 1568, being then rector of Winwick, in the county of Northampton, and of Barwicke in Elmet, Lancashire: but Wood says, "This Thomas Stanley paid his last debt to nature in the latter end of 1570*.

XLII. JOHN SALISBURY, LL. B. dean of Norwich, chancellor of Lincoln, and archdeacon of Anglesea, was consecrated in 1571; confirmed in the see April 7, of the same year, and allowed to retain the deanery of Norwich, in commendam, with it. Being a native of Wales, he had a share in the honour of translating the Bible into Welch, which recommended him to queen Elizabeth. It is thought that he lost his preferments very early in the preceding reign of Mary, for having married, contrary to his vow of celibacy. He died in September 1573, and was buried in Norwich cathedral. The see, after this, is said to have lain vacant above three years.

XLIII. JOHN MERYK, or MERRICK, A. M. according to our manuscript, was consecrated at Lambeth, in 1577, upon the nomination of Henry, Earl of Derby. Wood, however, with greater probability, asserts, that "being vicar of Hornchurch, in Essex, A. D. 1570, he was three years after (that is, in 1573,) bishop of the Isle of Mann, on the death of John Salisbury†." He wrote that account of the island, which Camden first published in his *Britannia*; and "which,"

* Athen. Vol. I. p. 700.

† Ibid. p. 718.

says he, "is here added, out of a letter which I received from the most learned and reverend father in God, John Meryk, bishop thereof." This respectable prelate died in Yorkshire, Sept. or Oct. 1599; leaving behind him certain "Letters concerning ecclesiastical and other affairs;" which Wood tells us he had seen in the Cottonian library, under the picture of *Julius*, F. 10.

XLIV. GEORGE LLOYD, S. T. P. rector of Hefwall in Cheshire, immediately succeeded, in 1600; and was translated to the see of Chester, January 14, 1604.

 Here bishop Wilson has inserted the name, and the name only, of *William Foster*, as the next bishop in succession; but this evidently is a mistake, as will appear from the dates. There seems, however, from the ensuing account, to have been but a very short vacancy.

XLV. JOHN PHILIPS, D. D. a native of North Wales; rector of Hawarden in Flintshire; archdeacon of Cleaveland; rector of Shinglebie, otherwise called Slingsby, and also of Thorp-Basset, both in the county of York; is said, by Governour Sacheverel, and by bishop Wilson after him, to have been consecrated in 1605. He was famous for his great talents as a preacher, and much esteemed for piety, and hospitality even to the meanest of the people. We are told, indeed, by Wood, that Dr. Philips was also archdeacon of the diocese of Mann, and that he was consecrated to it about the year 1614; "But in whose room,"
he

he adds, "I cannot tell; for, between the translation of bishop Lloyd to Chefter, in 1604, some person, yet unknown to me, did succeed." This celebrated prelate is said by Camden to have translated the *Bible* into the Manks tongue; but that, by reason of his death, it never came to the press: and Wood asserts that he was assisted in the said work by Sir Hugh Cannal, minister of Kirk St. Michael, in the said isle *. This point has very much engaged the curious in such speculations; and upon the whole it seems to result, that what this bishop translated, or caused to be rendered into Manks, was the *Common Prayer-Book* only; the version of which not being approved of, he is supposed, by some, to have destroyed it. Bishop Wilfon however, in his History of the Isle of Mann, says, "that in his time it was extant, although of no use to the present generation." Bishop Philips died August 7, 1663, and was privately buried, perhaps at his own desire, in the cathedral of St. German.

* Athen. Oxon. Vol. I. p. 735. "The ministers of the island of Mann, who are natives, have always the addition of *Sir*," said Camden, in times long past;—"unless they be parsons of the parishes, who are but few; most of the parsonages being impropriated to the lord of the isle, or the bishop:—as thus; *Sir* Thomas Parr, minister of Kirk Malew. But, if they have the title of parson, then they are only called *Mr.*—as *Mr.* Robert Parr, parson of St. Mary of Ballaugh." See his *Britannia*, at the end of the Additions, p. 1070, in Bishop Gibson's 1st edit. A. D. 1695: and Malone's Glossary to his edition of Shakespear, Vols. I, III, and VI.

XLVI. WILLIAM FORSTER, S.T.P. some time fellow of Catharine hall, Cambridge, and prebendary of Chester. He held a Court at Douglas in the island, October 1634; and, dying about four months after, was buried at Barrow, in Cheshire, of which he was rector.

XLVII. RICHARD PARR, S. T. P. a native of Lancashire, sometime fellow of Brazen-nose College, Oxford, and afterwards rector of Eccleston, in the county of Lancaster. He was an excellent prelate, and the last who held the see previous to the civil wars: during which unhappy period a vacancy took place, of above eighteen years. Dr. Parr rebuilt Ramsay church, and was eminent as a preacher. He was consecrated in 1635; and dying in 1643, was buried at St. German's.

XLVIII. SAMUEL RUTTER, prebendary of Lichfield, and archdeacon of the diocese of Mann. Being a person of exemplary moderation and goodness, he superintended the church under his official care with great prudence, during the civil wars; and upon the restoration was deservedly consecrated to the see in 1661. He was tutor to Charles lord Stanley, son of James, the great earl of Derby; to whom also, while his lordship was confined in prison, he was the constant friend, the chearful companion, and much beloved by all the family. With his patroness, lady Derby, he stood out the famous siege of Latham-house, against the rebel army of those disjointed times; and by his conduct and advice,
in

in so novel a situation, was very instrumental in causing the siege to be raised *. Dr. Rutter had a happy poetical vein, and wrote several pieces (some of them composed for the earl's amusement), which are still extant, and held in great estimation by the people of the island to this day. He died May 30, in the year 1663, and was buried under the *uncovered steeple* of St. German's, *then in ruins*, like the fortunes of that noble family, whom he so long and faithfully served. One might suppose that he had chosen out the spot himself: for there, upon a brass plate on his tomb, was inscribed the following singular epitaph:—a trait of moral humour, and of grave vivacity, which bespeaks at once the firmness and happy placidity of the composer's mind; and is so very much in the manner of our celebrated Sir Thomas More, that, could he have seen it, he must not a little have admired the peculiar spirit of the composition.

“ In hâc domo,
quam a vermiculis
mutuò accepi, confratribus meis;
sub spe resurrectionis ad vitam,
Jaceo

* For much, and very curious matter, respecting this renowned earl, and his heroick lady; his family connections; the siege of Latham-house; his friendship for Dr. Rutter; his loyalty, misfortunes, and death; see Peck's *Desiderata Curiosa*, lib. xi. numb. xii. p. 429—462.

SAMUEL,

SAMUEL, permissiōe divinā
episcopus hujus insulæ.

Siste, lector;

vide,

et ride,

PALATIUM EPISCOPI!

Obiit 30 Maii,

A. D. 1663 *."

Thus Englished.

" In this house,

which I have borrowed from

my brethren, the worms;

in hope of a resurrection unto life,

lie I

SAMUEL, by divine permission

bishop of this island.

* William Sacheverell, esq. governour of the Isle of Mann, about the year 1700, and author of a Short Account of the Island, thus writes: " I visited the palace of the Ancient Bishops in the Island of I-columb-kill [one of the Western Isles of Scotland], in 1688. It stood to the North, without the bounds of the church; and consisted of a large hall, open to the roof; a chamber, into which the prelate, as I suppose, ascended by a ladder; and, under the chamber, a buttery. The roof is now fallen in. I believe the offices were without, according to the custom of the country: But the whole was certainly very mean; and put me in mind of the inscription on bishop Rutter's tomb, in the Isle of Mann;—*Vide et ride Palatium Episcopi!*" Voyage, p. 135.

Stop,

Stop, reader;
 behold, and smile at
 THE PALACE OF A BISHOP !
 who died May 30,
 in the year
 1663."

On the Decease of Bishop Rutter, succeeded,

XLIX. ISAAC BARROW, S. T. P. uncle to our very eminent mathematician and celebrated divine, of the same names. He was consecrated in Henry the Seventh's chapel, Westminster abbey, July 5, 1663: upon which occasion it is remarkable that his lordship's nephew, afterwards master of Trinity college, Cambridge, preached the consecration sermon; since published in his works by archbishop Tillotson*.

This exemplary prelate was the son of Isaac Barrow, of Spiney abbey, in Cambridgeshire, esq. and received his academical education at Peter-house. On the 20th of December, 1641, he was presented to the vicarage of Hinton, by his college; of which he became a fellow, and resided there till driven out by the revolutionary presbyterians of the time, Jan. 13, 1643. He then removed to Oxford; and, being well known there for his learning and abilities, was made one of the chaplains of New-College, by

* Sermon XII, of the first volume.

favour of his friend, the very loyal and generous Dr. Pink, warden of that society. Here Mr. Barrow continued till after the garrison of Oxford had surrendered to the parliament; when, being obliged to shift from place to place, he suffered with the rest of his faithful and orthodox brethren, until the restoration of king Charles II. In consequence of this favourable event, he was not only restored to his fellowship at Peter-house, but chosen also one of the fellows of Eton college, which he held in commendam, with the bishoprick of Mann. In 1660 he was presented by Dr. Wren, bishop of Ely, to the rectory of Downham, in the Isle of Ely; and in 1662 resigned his fellowship of Peter-house. In April, 1664, he was appointed governor likewise of the island, by his patron, Charles earl of Derby; and executed his office with the greatest prudence and honour during all the time in which he held the diocese, and likewise for some months after his translation to the see of St. Asaph. He was ever of a liberal, active mind; and rendered himself peculiarly conspicuous, as a man of publick spirit, by forming and executing good designs, for the encouragement of piety and literature.

Soon after his appointment, in the year 1663, bishop Barrow gave this "Statement and Character of the clergy, of religion, and of learning,

ing, in the Isle of Mann * ;” to which its present and much-improved condition, in every instance, forms the happiest contrast.

“ At my coming, says he, into the island, I found the people, for the most part, loose and vicious in their lives, rude and barbarous in their behaviour; and,—which I suppose the cause of this disorder,—without any true sense of religion, and, indeed, in a condition almost incapable of being bettered; for, they had no means of instruction, or of being acquainted with the very principles of Christianity. Their ministers, it is true, took upon them to preach; but were themselves much fitter to be taught, being very ignorant, and wholly illiterate; having had no other education than what that rude place afforded them: Not many books among them, nor they intelligent of any but English books, which came very rarely thither. The poverty of the clergy gave no encouragement to such merchandize, their livings not amounting to above five or six pounds per annum; which forced them to engage in all mechanical courses, even in keeping of ale-houses, to procure a livelihood: and this, also, together with their ignorance, rendered them despicable to the people, who yet had no way of instruction but from *their*

* Preserved by the Rev. Philip Moore, and communicated by Mr. Edward Moore, of Douglas, to the editor.

mouths; (for there is nothing either written or printed in their language, which is peculiar to themselves; neither can they who speak it best write one to another in it, having no character or letter of it among them;) Whose manner of officiating in their churches was by an extemporary translation of the English Liturgy into the Manks language; and so likewise of the Holy Scriptures: which, how inconvenient for the people, and injurious to the Scriptures it must needs be, we may easily judge, when done by such as do not perfectly understand the English, and much less the meaning of many Texts of Scripture.

“This being their Condition, I suppose the best way of Cure would be, to acquaint the people with the English tongue, that so they might be in a capacity of reading Catechisms, and books of devotion: and for this purpose to set up an English school in every parish; and withal, to fit the children for higher learning, in a Grammar school, which was also wanting. And, to vindicate the clergy from contemptible poverty*, and free them from the necessity of base employments, an increase of their maintenance was necessary.”

The livings of the diocese of Mann are, in general, very small: the two only parsonages

* *Nil habet infelix paupertas durius in se,
Quàm quod ridiculos homines facit.*

JUV. III. 152.

on the island, were worth but about sixty pounds a year, even in bishop Wilfon's time, who came to it several years after bishop Barrow; and the vicarages, including the Royal Bounty hereafter noticed, were seldom worth above twenty-five pounds. At present their condition is somewhat improved: the principal livings may be valued at about one hundred pounds per annum; the inferior from thirty to fifty. And yet, upon such humble incomes, the frugality of the insular clergy, much to their honour, has enabled them very decently to maintain themselves, and sometimes to bring up comfortably pretty numerous families; so that, upon the whole, they live contented and happy.

The situation of these respectable men did not escape the paternal attention of bishop Barrow. He accordingly set about means for the better maintenance both of the poorer clergy, and of the school-masters, in his diocese: and in order that the Church, through the poverty of the place, might never want fit persons to perform divine offices, and to instruct the people of all ages in necessary truths and duties, he so effectually employed his interest with king Charles, as to obtain for them a grant of one hundred pounds per annum: which to this day is continued to be paid out of the Civil List; although, by deductions for fees of office, to the Treasury, auditors, pells, tellers, &c. the clear produce of this very charitable bounty now

amounts to little more than *four score pounds* a year *!

Multa cadunt inter calicem supremaque labra!

* The following appears, by bishop Hildesley's private papers, to be an exact statement of the monies annually derived from the Royal Bounty, for eight years and a quarter; from 5 Jan. 1758 to 5 Jan. 1766, inclusive.

Gross amount of the Royal Bounty assigned
for the poor and laborious clergy of Mann 100 0 0
Deductions, for the Lady Day quarter;

	£.	s.	d.
To the Treasury	1	3	0
Auditor -	0	9	0
Pells -	0	6	0
Tellers -	0	15	0
Civil List	0	12	6

Self, (supposed to be
the Pay-Clerk) - - 0 6 6

	3	12	0
Ditto Midsummer quarter -	3	12	0
Ditto Michaelmas quarter -	3	12	0

But, from each Christmas quarter, paid in January, there is a further deduction of five shillings; making in all - - 3 17 0

The clear quarterly payments therefore, are; for the

Christmas quarter,	due 5 Jan.	21	3	0
Lady Day ditto,	due 5 Apr.	21	8	0
Midsummer ditto,	due 5 July	21	8	0
Michaelmas ditto,	due 10 Oct.	21	8	0

TOTAL clear produce - - £. 85 7 0

X 2

About .

About this period the Earl of Derby granted a long lease of the Improvements of the Isle of Mann. Till then, he seems to have retained them in his own hands; and, whether resulting to him as lord, or abbot, of the isle, they amounted to one third of the whole tythes. This lease the Bishop found means, by himself, or others, or both together, to purchase *; and, exclusively of an old rent and fine, still payable to the lord of the isle, it may be worth to the clergy and the schools about another hundred pounds per annum. Not content, however, with these, Dr. Barrow added many other acts of great beneficence: and, in particular, he collected six hundred pounds amongst the English nobility and gentry; whose names and donations are very gratefully recorded to this day, on publick tablets, in every parish throughout the island. This sum he took care to have properly invested; and the interest of it is applied to maintain the master of a clerical seminary, founded by him in Castle Town; where select scholars are instructed in the elements of classick learning and

* Wood is very particular on this head. "Dr. Barrow," says he, "was a great benefactor to the island, especially to the clergy; and did collect, by his great care and pains, from pious persons, one thousand eighty-one pounds, eight shillings, and four-pence; with which he bought all the improvements in the island from the earl of Derby, and settled them upon the clergy, *as every one had need.*" Athen. Oxon. vol. II. p. 1141.

theology *. By his own private munificence also, he purchased two estates in land,—which so long since were worth twenty pounds per annum,—for the better support of such young gentlemen, natives of the island, as should be designed for the ministry.

“These particular provisions,” says his lordship, in the Statement before quoted, “are already made; and by the bounty of our royal sovereign, and by the charitable contributions of most of the bishops, and other persons of honour and piety, the allowance of the clergy is now raised, from five or six, to almost twenty pounds per annum; and will increase, as the leases of the purchased impropriations do expire, to about thirty pounds annually. By this increase of stipend, every minister is obliged to teach an *English school*, in his own parish, for perfecting their children, and fitting them for the *Grammar school*, which is also there already settled, with a stipend of thirty pounds a year: And there are likewise, of the monies collected for these good works, remaining in hand, not laid out, two hundred and forty-one pounds; which, with what shall be further contributed by the charity of good persons, is intended for the purchase of 40 or 50 pounds per annum, for the erection of a *School for Academical Learning* in the island, there being none here able to give their children an education in foreign universities;—that so there may grow up a clergy, of such knowledge and

* See short account of the Rev. P. Moore, p. 196.

learning among them, as may deserve esteem, and carry an authority amongst the people : as the people may more cheerfully and confidently accept for their spiritual guides, and more readily listen to their doctrine, and submit to their directions."

Such was the character and such the conduct of bishop Barrow ; who thus proved himself to his diocese, a very singular blessing ; a steady patron, and a zealous friend. Can it be a wonder then, that upon his lordship's translation to the see of St. Asaph, which took place March 21, 1669, his removal was felt as a very great loss, both by the clergy at large, and by the worthiest inhabitants of the island ? The answer is already given : *Laudari a laudato viro*, is surely the noblest of eulogiums : and these are the words of the venerable Wilson himself, upon this occasion ; which, from such a man, must be received with peculiar emphasis : " The name," says he, " and the good deeds of this excellent prelate " will be remembered, as long as any sense of " piety remains amongst them."

On his removal to St. Asaph, equal was the joy of its inhabitants, to the grief experienced by those whom he had left behind him in the Isle of Mann. The true sons of the church found, to their comfort, that in him they had indeed a pastor. After being established in his new diocese, he repaired several parts of the cathedral church, especially the North and South aisles, which

which he covered afresh with lead, and caused the East part of the choir to be wainscotted. He also laid out considerable sums of money in building and repairs, about his palace, and other premises there. In the year 1678, he built an alms-house for eight poor widows, and endowed it with twelve pounds per annum for ever. In the same year he obtained an act of parliament for the appropriation of several sinecure rectories, in the counties of Denbigh, Montgomery, and Flint, towards the repairs of the cathedral, and better maintenance of its choir; and also for uniting several other rectories and vicarages of the same kind. He had an intention likewise to build and endow a free-school, which death only prevented: From his executors, however, some time after his decease, Dr. William Lloyd, his successor in the see, received two hundred pounds, towards the completion of this charitable plan.

Bishop Barrow was permitted to hold the see of Sodor and Mann, in commendam, till the month of October, 1671, in order to indemnify him for the expences of his translation. He died at Shrewsbury, June 24, 1680, and was carried thence for interment to his palace at St. Asaph. His remains, agreeably to his own direction, were deposited in the cathedral church-yard, on the South-side of the West door. Over his grave is laid a large flat stone, and above it is placed

another, supported by pedestals. On the upper is this inscription:

“ Exuviae

ISAACI, ASAPHENSIS EPISCOPI.

Obiit dictus reverendus Pater,

Festo Divi Johannis Baptistæ,

Anno Domini 1680; æt. 67.

et translationis suæ undecimo.”

On the lower slab, which is even with the ground, is the following; engraven on a brass plate annexed to the stone, and said to have been drawn up by the bishop himself.

“ EXUVIÆ ISAACI, ASAPHENSIS EPISCOPI,

in manum Domini depositæ,

in spem lætæ resurrectionis,

per sola CHRISTI merita.

O vos, transeuntes

in Domum Domini, Domum Orationis,

orate pro conservo vestro,

ut inveniatur misericordiam in Die Domini !”

L. HENRY BRIDGMAN, S.T.P. dean of Chester, prebendary of York, rector of Bangor in Flintshire, and also of Llan-Rwst, in the diocese of St. Asaph, was consecrated bishop of Sodor and Mann in the cathedral at Chester, Oct. 1, 1671, and held his deanery with it till his death; which

which happened May 15, 1682. He was buried in the cathedral at Chester.

LI. JOHN LAKE, S. T. P. archdeacon of Cleaveland; rector of Prestwich, in the county of Lancaster, and Prebendary of York, was consecrated in December 1682; translated to the see of Bristol, Aug. 12, 1684, and from thence to Chichester in the year ensuing. On the 8th June, 1688, this prelate, with archbishop Sancroft of Canterbury; Lloyd, bishop of St. Asaph; Ken, of Bath and Wells; Turner, of Ely; White, of Peterborough; and Trelawney, of Bristol, constituted those generous champions of the religion established, who were committed to the Tower of London;—for honestly daring to petition James II. against publishing in their churches his insidious declaration of liberty of conscience: whose object, they plainly saw, was merely to serve as a vehicle for the re-introduction of Popery, which James, by his Coronation-Oath, had most solemnly abjured. This prelate died Aug. 30, 1689.

LII. BAPTIST LEVINZ, S. T. P. rector of Christian-Malford, in the county of Wilts, and prebendary of Winchester, was consecrated at Lambeth, March 15, 1684. He is recorded, in bishop Wilson's life, to have sat in the House of Peers in his episcopal robes, although that venerable prelate himself, for the reasons which he assigned, could never be induced so to do.

His

His lordship's piety, however, in this instance, no way seems to invalidate any right, (if such exists,) which another bishop of Sodor and Mann might possibly claim. The reasons given by that good man were but mere matter of private opinion; namely, "That the Church should have nothing to do with the State;" and "that Christ's kingdom is not of this world *." Bishop Levinz died Jan. 31, 1692-3, aged 49, and was buried in Winchester cathedral; where, on a raised monument, is a long Latin inscription to his memory.

After a vacancy of between four and five years, succeeded, by the great bounty of Providence to this island,

LIII. THOMAS WILSON, LL. D. afterwards created D. D. by both the universities of Cambridge and Oxford: a prelate, as Dr. Hildesley very cordially styles him, *supra omnem laudem!* His own works are his best recorders to admiring posterity. "His sermons," says the amiable bishop Horne, "are the affectionate addresses of a parent to his children; descending to the minutest particulars, and adapted to all their wants." "His writings," says Dr. Beattie, "are an inexhaustible, as well as inestimable treasure of virtue and piety. When I think of what he has done, and what he has written, I am struck

* See his Life, by Mr. Cruttwell, 4to. Edit. p. xxxiv.

with astonishment and rapture ; for I cannot help considering him one of the greatest and best characters that has done honour to human nature since the apostolick age." "To think on Bishop Wilson with veneration, is only," says Dr. Johnson, "to agree with the whole Christian world. I hope to look into his books with other purposes than those of criticism; and, after their perusal, not only to write, but to live better." Such of the bishop's tracts as had been before published, were too well known to require any eulogium: The rest need only be read, to be equally and universally approved. They all uniformly breathe the angelick spirit of "Glory to God in the highest, on earth peace, and goodwill towards men!"

This most excellent divine was consecrated at the Savoy church on the 16th of January, 1697-8, by Dr. Sharp, archbishop of York; assisted by Dr. Stratford, bishop of Chester, and Dr. Moore, bishop of Norwich: and, after living a sober, righteous, and godly life, to the ninety-third year of his age, and the fifty-eighth of his episcopate, gently expired, praising God, in the year 1755. Agreeably to his own desire, he was buried at the East end of the church-yard of Kirk-Michael. Over his remains is placed a square marble tomb, surrounded with iron rails; through which may be read the following very modest

INSCRIPTION.

INSCRIPTION.

[On the side]

“ Sleeping in Jesus,
 Here lieth the body of
THOMAS WILSON, D. D. lord bishop of this isle;
 who died March the 7th, 1755,
 aged 93;
 and in the fifty-eighth year of his consecration.”

[At the end.]

“ This Monument was erected
 by his son, Thomas Wilson, D. D.
a native of this parish;
 who, in obedience to the express commands
 of his father,
 declines giving him the character
 He so justly deserved.

LET THIS ISLAND SPEAK THE REST !”

And, so,—to catch the happy idea sanctioned
 by his biographer—so it will; when, turning to
 the stranger-visitant, or to their own children, the
 grateful Manksmen shall relate the tales of won-
 derous goodness, exemplified in the daily conduct
 of their dear, much-loved, and deeply-lamented
 bishop. Highly-favoured Island! Thy incom-
 parable pastor still lives in thy warm remem-
 brance, as the truest honour of his rank and

name :

name: for, by his deeds, he continues to hold forth to thee, and to the world, an example of all that is fair in religion, or graceful in holiness. His writings also live, like amaranth, in the faithful and immortal page: and may their salutary effects survive their translated author to a thousand generations! Thus, when long departed, shall he yet speak; and the benign influence of his studies shall remain, as a burning and a shining light in this world, whilst HE is enjoying the glorious reward of them in another. Happy they, who are enabled to live the life, and to die the death of this righteous man. May *our* latter end, and *our* state in eternity, be like His!

To complete the list, we have now to add, our much-revered

LIV. MARK HILDESLEY, D. D. under whose auspices the *Manks version of the Bible* was consummated: Whose Memoirs are already given, with fidelity, in the preceding sheets; and of whom, since they were put to the press, the following early and excellent character has been kindly communicated to the editor, by Mr. Isaac James, formerly of Hitchin, now resident in Bristol; who transcribed it from Mr. Maurice Johnson's History of Hitchin, which is still in manuscript, and is said to be now in the possession of W. Wilsheare, Esq.—“JUNE, 1751. The present vicar of Hitchin is the reverend, pious, and

and learned Mark Hildesley, M. A. some time a Fellow of Trinity college, Cambridge, and a worthy member of the "Spalding Gentlemen's Society:"—a painful pastor, of great and general learning; a most engaging behaviour; agreeable and improving conversation; a sweet temper; well spoken of, esteemed and beloved, by all who have the happiness to know him; and justly meriting this great character from me, *Maurice Johnson*; who have been, now, when I write this, many years well acquainted with him; and could as justly have added thereto his praise for hospitality, charity, wit, and politeness; which have endeared him to people of all ranks and conditions in life, and will make his memory for ever dear to his numerous parishioners*."

His successors, to this time, [1798,] were

LV. RICHARD RICHMOND, D.D. said to have been an eloquent preacher. He was consecrated in 1773, and died, in London, Feb. 4, 1780.

* It is said of Mr. Hildesley, that soon after James duke of Athol had made him bishop of the Isle of Mann, Doctor John Thomas, then bishop of Lincoln, met the duke at court; and, accosting his grace, told him, that he had done him a great injury. "Done *you* an injury, my lord!" said the duke; "in what respect? I am sure it is unknowingly, if I have." "Yes," said his lordship, your grace has done me a very great injury, and I feel it very sensibly. *You have deprived me of the best vicar in my diocese.*" See Gent. Mag. for 1784, p. 80.

been

LVI. GEORGE MASON, D. D. of virtuous and respectable character. He intended, had his life been spared, and he had begun to put in practice, a plan for enlarging several of the churches in his diocese, which at present are too small to contain the increased number of its inhabitants. It is sincerely hoped that the very important assistance of others will not be wanting, to complete so pious a design. After a long and painful illness, Dr. Mason died at Bishop's Court, Dec. 8, 1783; and on the 20th of February, 1784, was succeeded by

LVII. CLAUDIUS CRIGAN, D. D. the present bishop: nominated by her grace the dowager dutchess of Athol, during the minority of her son, the present duke; and approved by his majesty. From whose polished manners, and domestic virtues, his pulpit eloquence, and generously-avowed sentiments, the Island of Mann is taught to hope for every desirable blessing*.

* See his Lordship's condescending letter to the editor: MEMOIRS, p. III.

N. B. "It is remarked," by an historian, says bishop Hildesley, "for the honour of the Manks nation, that the Christian church was established there sixty-nine years before that of Bangor in Wales, which is the first bishoprick we read of amongst the Britons; and one hundred and fourteen years before the preaching of Austin, the monk."

The historian, here quoted, is found to be Mr. Sacheverell, the worthy Governour, before-mentioned, in p. 301. To this gentleman we are also indebted for a letter, addressed to good bishop Wilson; which, as it is interesting and valuable, we with pleasure subjoin, in honour of the writer.

"TO the Right Rev. Father in God, DR. THOMAS WILSON, Lord Bishop of the Isle of MANN.

My Lord,

The honour you have done me in your friendship, makes me hope the ensuing Essay will meet with, if not your acceptance, at least your forgiveness; since the vast length of time has left me nothing to present your lordship with, but the names of so many saints and holy men, who have been your predecessors in the first fixed bishoprick of the British nations; which was
planted

planted by St. Patrick, even before Down Patrick, or Ardmagh; settled by St. German; confirmed by St. Maughold; and improved by Conanus, to be the most celebrated nursery of learning and religion in these Western nations: And if, by the *barbarous ignorance* of the eighth, or the *destructive knowledge* of the sixteenth century, this church has been sinking into a heap of ruins; yet, as bishop Barrow first began to support it, so it seems designed by Providence for your lordship to rebuild, and beautify; and heal the breaches of so devouring a reformation. And, indeed, the advances you have made, in fewer months than it was ages in declining*, give us a specimen of that publick spirit, that vivacity of genius, which shines through all your actions; and makes us wish, at least, that you may be the happy instrument of compleating so necessary a work.

These, my lord, are the hopes and expectations of a poor people, who are not able themselves to tell you how much they reverence your person; and, I doubt, they have but an ill advocate in, my Lord, your Lordship's most humble and obedient servant,

WILLIAM SACHEVERELL."

* This letter is without a date; but it appears to have been written A. D. 1700, or 1701, about two or three years after bishop Wilson's advancement to the diocese. Mr. Sacheverell's valuable, though short, account of the isle of Mann, was first published, in 12mo. 1702.

No. XVII.

LETTERS
TO, FROM, AND CONCERNING,
THE BISHOP AND HIS FRIENDS.

LETTER I.

Mr. HILDESLEY to Dr. DODDRIDGE.

Rev. Sir, *Hitchin, July 15, 1749.*

I pray you to permit me, an unworthy, but well-meaning fellow-labourer in the great vineyard of our common Lord, though an entire stranger to your person, to address you, with my sincerest acknowledgement of the pleasure and profit, which the produce of your head and heart has afforded me.

The satisfaction and comfort of hearing of the success of your excellent labours, even from those of much more consequence and distinction than myself, may, I think, be very consistent with that modesty and humility, with which,

I am

I am persuaded, you are eminently endued *. But, were you never so liable to vanity, you are in no danger of being tempted to it by the applause or approbation of so inconsiderable a bestower of it, as is the author of this epistle; who is no more than a little country vicar, though the charge which has for many years been committed to him is, indeed, large and important.

The genuine piety which shines in every page of your writings, cannot fail to warm the heart of every reader, of what sort or denomination soever, who is not proof against all impressions of any religion. And I think myself happy, in not being under the dominion of prejudices, too often found in people of far greater abilities than I can pretend to, against reading books published by such, as chance to differ from them in some points of doctrine, or modes of worship.

The first performance of yours, good Sir, that fell into my hands, I think was a small piece upon Education: wherein the affectionate manner

* How much these two good men thought alike upon this delicate subject, appears from Dr. Doddridge's own words. He deemed the love of popular applause a mean-ness, which a philosophy far inferior to that of our divine master might teach men to conquer: "But," adds he, "to be esteemed by eminently great and good men, to whom we are intimately known, is not only one of the most solid attestations of some real worth; but, next to the approbation of God, and our own consciences, one of its most valuable rewards." See his *Dedication to the Rise and Progress of Religion in the Soul*; p. iv.

with which you recommend the instilling early notions of Christianity into the minds of youth pleased me so much, as to induce me to place it in some families; and, I hope, with good effect.

A neighbour of mine, of our order, has lately favoured me with the perusal of your *Exposition*, &c. for which I think myself much indebted to him; and that 'tis my duty to pay my tribute of thanks to the worthy author: On whose precious time, for the sake of the publick good, I shall not further trespass or intrude, than to desire the Titles of whatsoever Dr. Doddridge has published; and, if it be not too much for a stranger to ask, what he is soon about to publish: and that he will do me the favour to transmit the same by the post, to be left for me at the Rose-Tree, in Bedford-street, Covent-Garden, London.

I am, with the deepest sense of your signal services to religion, Sir, your much obliged, though to you unknown, reader,

MARK HILDESLEY.

P.S. *OE.* 8. I have been, for some months, in suspense, whether I should take the freedom of giving you this trouble, or not; being apprehensive how liable you must be to interruptions of this sort. However, on concluding the third volume of your *Exposition* this morning, I came to a resolution to make this trial of your candour, in the notice you shall vouchsafe to take of one so unworthy of your correspondence.

LETTER

LETTER II.

From Dr. DODDRIDGE.

Northampton, Oct. 12, 1749.

Rev. and dear Sir,

How shall I sufficiently thank you for the candour, condescension, and friendship, you have been pleased to express to me, in that very obliging letter which the last post brought me? Straited as I always am for time, I could not persuade myself to delay acknowledging it by the first opportunity. Accept, I beseech you, the tribute of a grateful heart, which finds itself sensibly cheared by such kind expressions of your regard, from your poor fellow-servant; who does not esteem you the less his brother, nor feel the less of a fraternal love to you, on account of any diversity of forms, and, what are called, party-distinctions. But I rejoice to be assisted and supported by gentlemen of your character and station, in my cordial, though feeble endeavours, to spread the spirit of true, catholick, vital Christianity; and to root out, as much as possible, that sour leaven of bigotry and faction, which is under all denominations too ready to insinuate itself, to the dishonour of our great master, and the lamentable detriment of his family. But, blessed be God! I hope it begins to

be expelled; and many excellent persons in the establishment, as well as of the separation, have shewn so amiable a disposition to unite in bonds of mutual respect and friendship, while diversity of forms continues, that I look upon it as a happy proof of the prevalency of real religion, in some considerable degree, and a blessed omen of its more abundant prosperity.

I think it a great honour to my writings, to have been approved by so ingenious and worthy a person as Mr. Hildesley; an honour, which I desire to lay down, with all humble gratitude, at the foot of HIM, from whom every capacity of service, and every instance of acceptance and success proceeds.

When I consider,—I speak it from my heart,—how very much inferior I am, in all kinds of knowledge and furniture, to many of my contemporaries, among different bodies of men, I have often wondered at the kind reception my writings have experienced, in one place and another; and have been astonished to observe the hand of Providence raising up friends and patrons to them, where I could not at all have expected or imagined it. You, dear Sir, are one instance of this. There are others, in the established church at home, and some abroad, in Holland and Germany, as well as in our plantations; and this to such a degree, as to have produced, what no man ever less dreamt of,—elemosinary editions of some, and translations of others.

others. And, if I know my own heart, it is not from the little vanity of having an insignificant name repeated sometimes by I know not whom, but from better principles, that this has been, and is, the joy of my heart, and a great encouragement to go on with my endeavours, such as they are. And oh, that divine grace may take occasion to glory itself, in the weakness and unworthiness of the instrument! In this view, my generous *Friend*, for so I will presume to call you, I earnestly intreat your prayers; and will detain you no longer, than while I answer that part of yours, in which you are so good as to inquire, what I have written, and what I am now about.

The pieces, of any size, that I have published, are, the three volumes of the *Family Expofitor*; Four Sermons on Education; Seven to Young Persons; Ten on the Power and Grace of Christ, and Evidences of the Gospel; Ten on Regeneration; The Rise and Progress of Religion; and the Memoirs of Colonel Gardiner: Translations of all which are (chiefly by means of one man, who till of late never saw me,) either published in some foreign language, or ready for the press.

To these have been added the following detached pieces; several of which are now out of print, and probably will continue so: Free Thoughts on the State of the Dissenting Interest; Three Letters to the Author of "Christianity not founded on Argument;" Two Sermons

on Salvation by Grace; Single Sermons, or Tracts, on the following Subjects, viz. The Funeral of Colonel Gardiner, and of Mr. Norris, the last, on Enoch's Translation: The Death of Children; The Care of the Soul; Against Persecution; The Character of a Gospel-Minister, at Mr. Johnston's Ordination; The Evil of neglecting Souls, at Kettering; Charge at Mr. Tozer's Ordination; Ditto at Mr. Jennings's; Fast Sermon at the beginning of the War; Thanksgiving for the Retreat of the Rebels; Thanksgiving for the Peace; Letter to Soldiers; Sermon on Compassion to the Sick; Account of Mr. Steffe's Life; Funeral Sermon for Mr. Shepherd; Christ's Invitation; Speech at Mr. Newman's Grave; Sermon on the Fire at Wellingborough; and Principles of Religion, in Verse, for the Use of Children. And I will venture to mention to you, "Two Letters, to the Protestants of the United Provinces," just at the crisis of their affairs, which were published in Dutch and French, but never in English. Perhaps I never wrote any thing with so much effect as the former of them.

As to works now in hand, the chief, beyond comparison, is, The three last volumes of the Expositor; the first copy of which is prepared, and, should I die, would probably be printed, having been reviewed and corrected by me; though I intend to transcribe it, and hope to have finished the fair copy of the first volume,

that

that is, the *fourth* of the work, by Midsummer; a large Collection of Scriptural Hymns; a volume of Sacramental Meditations; Four Dissertations on Critical Subjects; viz. Jewish Profelytes, Sin-offerings, Trespass-offerings, and the *Cherem*. Besides some little pieces; such as, A Letter on Family-Prayer, which I am just sending to the press; Two Sermons on Union among Christians, from Philip. ii. 1, 2. Sermons on working out our Salvation with Fear and Trembling; and some others, which may, perhaps, if I live to dispatch what I have mentioned, make two octavos. And it is probable, that after my death there will be published, my Course of Pneumatological, Ethical, and Theological Lectures; and, perhaps, Lectures on Preaching, and the Pastoral Care.

Thus, Sir, you have the most particular plan that any man has, of my intended labours for the press: and I beseech you to pray, that if the execution of these designs may be for the Glory of God, and the good of the church, it may please God to spare my life, and confirm my health, that I may be able to finish them; and that whatever has been done, or may be done, may be crowned with his blessing, on which all depends.

To that, Sir, I most cordially recommend you, in your important sphere: heartily praying that God may animate, direct, and succeed you in all your attempts to promote religion,
in

in the large, and I persuade myself, very happy society under your care. And I conclude with assuring you that, should Providence ever bring you into these parts, your company would be esteemed a great favour, by,

Reverend and dear Sir,

Your affectionate, though unworthy Brother,
and much obliged humble Servant,

P. DODDRIDGE.

I shall always be glad to hear of so kind a friend; but hope you will pardon me, if, amidst my various engagements, I prove, as I do to the best friends I have in the world, a very bad correspondent.

LETTER III.

To Dr. DODDRIDGE*.

Rev. Sir,

June 7, 1750.

The same reason that suspended my first address, which I had long since intended to have taken the liberty of making to you, has protracted also the acknowledgements due for your kind favour of the 12th of October, 1749; viz. my unwillingness to intrude upon your attention,

* The above is transcribed from a very valuable collection of "Letters to and from Dr. Doddridge," published by the Rev. Thomas Stedman, 8vo. 1790. Printed by J. and W. Eddowes, Shrewsbury.

which

which is always so much better engaged than it can be by any thing I have in my power to offer you: not that I can wholly acquit myself of culpable neglect, when I consider your kind invitation and encouragement to write to you again.

But, indeed, Sir, I can by no means allow myself to think that I am worthy of such a correspondent as Dr. Doddridge, even if he had more time to bestow upon me than he has. I have, it is true, the honour of being distinguished by a very high and important trust, in the care of a large flock; which, not by any personal merit, or favour, but by lot, in the rotation of vacancies of the college livings, I was removed to, from my fellowship, about twenty years since; yet, how unequal to it, alas! when I consider, I am afraid and ashamed to say. All my comfort is, that as, in general estimation, the temporal emolument is too disproportionate to the extent of the spiritual charge, a person of greater abilities would probably scarce have consented—I had like to have said *submitted*—to the undertaking.

I must beg leave to attribute your compliment, for such I must call your writing me "*the ingenious*," of which you never could have received any evidence,—to that habitually-courteous and civil manner of treating all mankind, for which I have heard you are remarkable. It is enough for me, Sir, that I admire and relish your writings, as I sincerely do, for their genuine and
judicious

in the large, and I persuade myself, very happy society under your care. And I conclude with assuring you that, should Providence ever bring you into these parts, your company would be esteemed a great favour, by,

Reverend and dear Sir,

Your affectionate, though unworthy Brother,
and much obliged humble Servant,

P. DODDRIDGE.

I shall always be glad to hear of so kind a friend; but hope you will pardon me, if, amidst my various engagements, I prove, as I do to the best friends I have in the world, a very bad correspondent.

LETTER III.

To Dr. DODDRIDGE*.

Rev. Sir,

June 7, 1750.

The same reason that suspended my first address, which I had long since intended to have taken the liberty of making to you, has protracted also the acknowledgements due for your kind favour of the 12th of October, 1749; viz. my unwillingness to intrude upon your attention,

* The above is transcribed from a very valuable collection of "Letters to and from Dr. Doddridge," published by the Rev. Thomas Stedman, 8vo. 1790. Printed by J. and W. Eddowes, Shrewsbury.

which

which is always so much better engaged than it can be by any thing I have in my power to offer you: not that I can wholly acquit myself of culpable neglect, when I consider your kind invitation and encouragement to write to you again.

But, indeed, Sir, I can by no means allow myself to think that I am worthy of such a correspondent as Dr. Doddridge, even if he had more time to bestow upon me than he has. I have, it is true, the honour of being distinguished by a very high and important trust, in the care of a large flock; which, not by any personal merit, or favour, but by lot, in the rotation of vacancies of the college livings, I was removed to, from my fellowship, about twenty years since; yet, how unequal to it, alas! when I consider, I am afraid and ashamed to say. All my comfort is, that as, in general estimation, the temporal emolument is too disproportionate to the extent of the spiritual charge, a person of greater abilities would probably scarce have consented—I had like to have said *submitted*—to the undertaking.

I must beg leave to attribute your compliment, for such I must call your writing me "*the ingenious*," of which you never could have received any evidence,—to that habitually-courteous and civil manner of treating all mankind, for which I have heard you are remarkable. It is enough for me, Sir, that I admire and relish your writings, as I sincerely do, for their genuine and
judicious

judicious piety : at the same time, I am as ready as you to give the chief glory, where it is due ; to the great Author and Fountain of all that is wise and good. For though, when at every turn we praise the brightness, or rejoice in the genial warmth of the sun, we chance not, in so many words, as often to mention HIM who made it what it is ; yet the connection, or implication, always accompanies the mind, that is used to contemplate the works of the ALMIGHTY.

As GOD has been pleased to make you an instrument of much good, all who are the better for you will, I dare say, never fail of being thankful to Him who has raised you up ; and I do, among many more, pray for the continuance of your life and health, so far as is consistent with divine wisdom to prolong them : and then I think the rest will follow, that you will continue to do good, and be a most useful member of Christian Society.

I am heartily ashamed of, and beg pardon for the trouble I gave you, in desiring an account from you, of what you had published ; which I might so readily have obtained from your bookseller : and what you had in design was, surely, a still more impertinent and inexcusable question, from a perfect stranger ! However, it has produced a further proof of your great and obliging condescension, for which I abundantly thank you.

I am not insensible of the number of worthy and significant correspondents you must needs
have,

have, which still enhances the favour of your writing so long a letter to so obscure and little a man as I am; who have no sort of title to any notice, from any part of the *literary* world.

In the great building of the church of Christ, all the constituent materials are not fitted alike for pillars, or chief corner-stones; nor are all, who are appointed to direct and oversee the work, equally qualified to be master-builders, or principal agents. But, as every one, according to his place and appointment, may be more or less proper and necessary; so, I trust, by a diligent application of my moderate talents, though I be fit only to carry mortar for the head workmen, I may, in some respects, be usefully employed; and, through the abundant mercy and favour of the infinitely-gracious proprietor, receive my proportion of wages at the great day of reckoning * I

I am

* Little did the worthy writer at this time conceive, in how few years his humility was to be exalted, his endowments fully called forth, and a numerous people blessed, through his instrumentality, in the service of their best spiritual interests! Μέμνησο ὅτι ὑποκρίτης εἶ δράματες, οἷα ἂν θεῖη δὲ διδάσκαλοι· ἂν βραχὺ, βραχίος· ἂν μακρόν, μακροῦ. Ἄν πτωχὸν ὑποκρίνασθαι σὺ δέη, ἵνα καὶ τῷτοι εὐφυνῷ ὑποκρίνη· ἂν χυλὸν, ἂν Ἀρχοντα, ἂν Ἰδιώτην. Σὺν γὰρ τοῖς ἐστὶ τὸ δοεῖν ὑποκρίνασθαι. Πρόσωπον καλῶς ἐκλέξασθαι δ' αὐτὸ, ἄλλω. ENCHIRID, XXIII. This sentence of Epictetus, Mr. Hooke, the Roman Historian, without thinking of it at the time, has pretty closely translated, in a letter to lord Oxford, dated Oct. 17, 1722, and inserted in Nichols's Anecdotes of Bowyer, p. 393. "I have been taught, my lord, that neither a man's natural pride, nor his self-love, is an equal judge of what is fit
for

I am extremely obliged to you, dear Sir, for your ardent prayers for the success of my ministry. The large share of prudence and discretion, as well as of courage and piety, requisite for so important a trust and employment as I am engaged in, I scarcely ever think on but with awful fear: But, insufficient as I am of myself, I know that the divine master, *whose I am, and whom I serve*, and who has hitherto wonderfully supported me under, and carried me through the burden and difficulties of my station, is ever able and willing to help and assist all, who are zealous to advance his kingdom and glory.

I must not forget to acknowledge the favour of your kind invitation to call on you, in case I should come your way. I shall think it a particular honour and satisfaction, once in my life, to take Dr. Doddridge by the hand; and should be glad to find myself so fortunate as to be in London when he is there; which, I believe, will be the most likely and favourable opportunity for our meeting. I used heretofore to visit some friends at Coventry, and consequently to go through Northampton; but the fatigue of long journies is more than I am now equal to.

I hope you enjoy as good a frame and constitution of body, as you do of soul *. I think you

for him: And I shall endeavour to remember, that it is not the short part we act, but the manner of our performance, which gains or loses us the applause of HIM, who is finally to decide of all human actions."

* See JOHN, Ep. III. verse 2.

must needs possess the former, or you could never be able to exert and exercise the latter so copiously, and incessantly, as you do.

For my part, I am tender and weakly, and disqualified for much labour, either of body or mind : and although, God be thanked ! not hitherto subject to severe illness, or acute distempers, so as to be much interrupted in the discharge of my duty ; yet, a few years since, I was unaccountably deprived of the use of my voice for six weeks ; which, by rest, and proper applications for a nervous weakness, to which the skillful of the profession attributed it, it pleased God to restore to me again. And, abating that interval, I do not remember that I have been incapacitated for performing publick duty above one Sunday in twenty years.

And now, good Sir, is it possible for your candour to be equal to such a degree of impertinence, as I am sensible I must appear to you to be guilty of, in saying so much of myself ; especially when I had so much better a subject before me ; I mean, yourself, and your writings ?

It is now high time to release you ; which, without farther apology, I shall do, by subscribing myself, worthy Sir,

Your greatly obliged Friend and Servant,

MARK HILDESLEY.

P. S. Two lines only, certifying me of your forgiveness of the freedom I have taken with you, will probably find me at my lodgings, at

I am extremely obliged to you, dear Sir, for your ardent prayers for the success of my ministry. The large share of prudence and discretion, as well as of courage and piety, requisite for so important a trust and employment as I am engaged in, I scarcely ever think on but with awful fear : But, insufficient as I am of myself, I know that the divine master, *whose I am, and whom I serve*, and who has hitherto wonderfully supported me under, and carried me through the burden and difficulties of my station, is ever able and willing to help and assist all, who are zealous to advance his kingdom and glory.

I must not forget to acknowledge the favour of your kind invitation to call on you, in case I should come your way. I shall think it a particular honour and satisfaction, once in my life, to take Dr. Doddridge by the hand ; and should be glad to find myself so fortunate as to be in London when he is there ; which, I believe, will be the most likely and favourable opportunity for our meeting. I used heretofore to visit some friends at Coventry, and consequently to go through Northampton ; but the fatigue of long journies is more than I am now equal to.

I hope you enjoy as good a frame and constitution of body, as you do of soul *. I think you for him : And I shall endeavour to remember, that it is not the short part we act, but the manner of our performance, which gains or loses us the applause of HIM, who is finally to decide of all human actions."

* See JOHN, Ep. III. verse 2.

must needs possess the former, or you could never be able to exert and exercise the latter so copiously, and incessantly, as you do.

For my part, I am tender and weakly, and disqualified for much labour, either of body or mind : and although, God be thanked ! not hitherto subject to severe illness, or acute distempers, so as to be much interrupted in the discharge of my duty ; yet, a few years since, I was unaccountably deprived of the use of my voice for six weeks ; which, by rest, and proper applications for a nervous weakness, to which the skilful of the profession attributed it, it pleased God to restore to me again. And, abating that interval, I do not remember that I have been incapacitated for performing publick duty above one Sunday in twenty years.

And now, good Sir, is it possible for your candour to be equal to such a degree of impertinence, as I am sensible I must appear to you to be guilty of, in saying so much of myself ; especially when I had so much better a subject before me ; I mean, yourself, and your writings ?

It is now high time to release you ; which, without farther apology, I shall do, by subscribing myself, worthy Sir,

Your greatly obliged Friend and Servant,

MARK HILDESLEY.

P. S. Two lines only, certifying me of your forgiveness of the freedom I have taken with you, will probably find me at my lodgings, at

the Wheat-Sheaf, in Bedford-street, Covent-Garden, London, in the second week of next month, and will be extremely agreeable. But suffer me not, I beseech you, to rob the publick of your precious time."

SHORT ACCOUNT of DR. DODDRIDGE.

THIS very excellent man was born in London, June 26, 1702, and, as his numerous writings shew, lived much in a little time; thinking it better to wear himself out in his Master's service, than to rust in literary indolence. His learning, piety, and politeness, recommended him to the esteem and friendship of several of high rank and distinguished learning, both among the clergy and laity; with whom he kept up a correspondence, expressing in strong terms the regard they had for his works, and the benefit they had found from them. The esteem of such persons, for one in his station, was an ample testimony to his great merit; as nothing but his personal qualifications could recommend him to their notice. His spirit was truly catholick, and replete with liberality and candour. He always spoke in the most respectable terms of the worthy clergy of the established church: "My growing acquaintance," said he, "with many excellent persons, some of them of great eminence in the establishment, increases those candid, respectful

respectful sentiments of that body of Christians, which I had long entertained *."

The motto of his family arms was *DUM VIVIMUS, VIVAMUS*; "*While we live, let us live*:" Under which he wrote the following lines, very expressive of his general temper; and which, in the opinion of our celebrated Dr. Samuel Johnson, form one of the finest epigrams in the English language †:

"Live, while you live," the *Epicure* would say,

"And seize the pleasures of the present day ‡:"

"Live, while you live," the sacred *Preacher* cries,

"And give to God each moment, as it flies §."

Lord! in *my views* let both united be;

I live in *Pleasure*, when I live to *Thee*.

How he lived, we are well informed by his pious friend, Mr. Orton, who has admirably given the Memoirs of his life, character, and writings, in an octavo volume, pp. 361, fold by Buckland, 1766. They were abridged very soon after, by the editor of the present work, and are inserted in the "*Christian's Magazine*" for that year. "In confirmation," says his biographer, "of what I have said of Dr. Doddridge's literary character, I shall here subjoin a letter from Dr. Watts to Mr. David Longueville, minister of the English Church at Amsterdam. Such an ho-

* See his Life by the Rev. Job Orton, pp. 155. 188. 190.

† Boswell's Tour to the Hebrides, p. 334.

‡ 1 Cor. xv. 32.

§ Eccles. ix. 10.

nourable testimony to merit, from so distinguished a person as *Dr. Watts*, especially written, as it was, without the knowledge of his friend, may very properly have a place in this work." The editor of the present volume cordially joins in his idea.

Rev. Sir,

It is a very agreeable employment to which you call me, and a very sensible honour you put upon me, when you desire me to give you my sentiments of that reverend and learned writer, *Dr. Doddridge*, to be prefixed to a translation of his works into the Dutch tongue. I have well known him many years, and have enjoyed a constant intimacy and friendship with him, ever since the Providence of God called him to be a professor of human sciences, and a teacher of sacred theology to young men amongst us, who are trained up for the ministry of the Gospel. I have no need to give you a large account of his knowledge in the sciences, in which I confess him to be greatly my superior; and as to the doctrines of divinity, and the Gospel of Christ, I know not any man of greater skill than himself, or hardly sufficient to be his second. As he hath a most exact acquaintance with the things of God and our holy Religion, so far as we are let into the knowledge of them by the light of nature, and the revelations of
Scripture,

Scripture, so he hath a most happy manner of teaching those who are younger. He hath a most skilful and condescending way of instruction; nor is there any person of my acquaintance, with whom I am more entirely agreed in all the sentiments of the doctrine of Christ. He is a most hearty believer of the great articles and important principles of the *reformed* church; a most affectionate preacher, and pathetic writer on the practical parts of religion: and, in one word, since I am now advanced in age, beyond my *seventieth* year, if there were any man, to whom Providence would permit me to commit a second part of my life and usefulness in the Church of Christ, Dr. Doddridge should be the man. If you have read that excellent performance of his, "*The Rise and Progress, &c.*" you will be of my mind: his Dedication, to me, is the only thing in that book I could hardly permit myself to approve. Besides all this, he possesseth a spirit of so much charity, love, and goodness, towards his fellow Christians, who may fall into some lesser differences of opinion, as becometh a follower of the blessed Jesus, his master and mine. In the practical part of his labours and his ministry, he hath sufficiently shewn himself most happily furnished with all proper gifts and talents, to lead persons of all ranks and ages into serious piety and strict religion.

"I esteem it, Sir, a considerable honour which the Providence of God hath done me, when it makes use of me, as an instrument in his hands, to promote the usefulness of this great man, in any part of the world: and it is my hearty prayer, that our Lord Jesus, the head of the church, may bless all his labours with most glorious success, either read or heard, in my native language, or in any other tongue. I am, Reverend Sir, with much sincerity, your faithful humble servant, and affectionate brother, in the Gospel of our common Lord,

ISAAC WATTS."

Dr. Doddridge was very much of the gentleman; having imbibed none of that waspish moroseness and distance, which persons of great reading, and engaged in a hurry of business, are too apt unintentionally to contract. He had a natural gaiety and sprightliness of temper, especially in younger life *. There was nothing uncivil in his deportment; nothing in his language harsh or over-bearing. He was easy of access to the poorest, when they came to him about their afflictive or their religious concerns; and, as perhaps the strongest evidence of Christian suavity, he would leave his most favourite studies,

* See ORTON, p. 157.

to hear their complaints, to comfort, to counsel, and to pray with them *.

His uncommon diligence, activity, and resolution in the dispatch of business, formed the most striking part of his temporal character; and must be visible to any one, who reads the

* "This," as a truly respectable pen has remarked, on another occasion, "could not possibly be the effect of any thing, but that, which was indeed at the bottom of it; a strong sense of duty." Dr. SECKER, the late abp. of Canterbury, thus "thought himself bound to labour for the Glory of God and the good of mankind; and that all indolence and self-indulgence, which interfered with these great objects, was in some degree criminal. Whenever therefore he was engaged, as he was almost continually, in serving others, he never reckoned his own time or pains for any thing; nor did it seem so much as once to enter into his thoughts, that he ought to allow himself any amusement. Even the *pleasures of polite Literature*, which were highly grateful to him, he thought himself obliged to relinquish, for the *peculiar studies of his profession*; and these, again, for the *practical duties of religion*, and the *daily offices of common life*. Even in those early hours, which were more peculiarly dedicated to retirement and study, if any one came to him on the smallest pretence of business, he would instantly break off the most pleasing or most abstruse speculations; receive his visitors with perfect good-humour; and sacrifice those precious moments to duty, to civility, to the slightest propriety, which he would on no account have given up to relaxation or repose." See his *LIFE*, by the lord bishop of London, (p. 105.) originally prefixed to his Grace's posthumous sermons, and since re-published by itself, in 8vo. 1797. Dr. Doddridge was for several years honoured with the good Primate's epistolary correspondence.

preceding letter to Mr. Hildesley, or is at all acquainted with his writings, or considers his varied and arduous relations, as pastor to a numerous congregation, and an instructor of youth intended for the ministry. He reckoned the smallest portions of time precious, and was eager on all occasions to seize every moment of them. He thought with Erasmus on this head: *Qui literis addicti sumus, animi lassitudinem a studiis gravioribus contractam, ab iisdem studiis, sed amœnioribus, recreamus*; and he often told his pupils, that one good work was the best relaxation from another.

Dr. Doddridge, in 1751, from indispensable necessity, went to Lisbon by advice, for the recovery of his health. In December of the preceding year he was called to St. Alban's, to preach a funeral sermon for his late chief friend, and father, as, in the just spirit of gratitude, he always styled him,—Dr. Samuel Clark. In the course of his journey he unhappily contracted a cold, which hung upon him during the winter; abated in spring, but returned again with great violence in the ensuing summer. Every advice was volunteered in such a cause, and every expedient tried, which personal friendship or professional skill could devise. His strength daily decreased; and, as the last resource, he was removed, after some hesitation, to the warmer climate of Lisbon. The learned Dr. Warburton, afterwards bishop of Gloucester, had long honoured

noured Dr. Doddridge with his warmest friendship, and was the person, who, in the most obliging manner, procured an order from the Post-Office to the manager of the Packet-boat at Falmouth, to furnish him with the best accommodations for his voyage.

About a fortnight before his departure from Bristol, he received from his lordship the following nervous and excellent letter; the last of a very valuable correspondence, which reflects the highest honour on both parties.

Dear Sir,^{*} *Prior-Park, Sept. 2, 1751.*

Your kind letter gave me, and will give Mr. Allen, great concern; but for *ourselves*, not *you*. Death, whenever it happens, in a life spent like yours, is to be envied, not pitied; and you will have the prayers of your friends, as conquerors have the shouts of the crowd. God preserve you; if he continues you here, to go on in his service; if he takes you to himself, to be crowned with glory! Be assured, the memory of our friendship will be as durable as my life. I order an enquiry to be made of your health from time to time: but, if you fatigue yourself any more in writing, it will prevent me that satisfaction. I am, dear sir,

Your most affectionate friend, and brother,

W. WARBURTON.

The experiment of a voyage was tried, but failed. Worn down by study, amidst the ardent prayers of his numerous friends, Dr. Doddridge obtained his release from mortality soon after his arrival in Lisbon, on the 26th of Oct. 1751, at the early age of forty-nine years and four months; about two years only from the date of his letter to Mr. Hildesley.

His remains were interred in the burying ground belonging to the British Factory at Lisbon. Most of the gentlemen of the Factory attended his funeral, and thus did him and themselves equal honour on the melancholy occasion.

The widow of this most exemplary divine long survived him, and died but a few years since, at upwards of eighty years of age; a lady of excellent character, worthy in every respect of so good a man. Their three daughters, the amiable transcripts of such parental goodness, are still living at Tewkesbury, in Gloucestershire; and, as inheriting the virtues of their progenitors, may they also inherit the many blessings which the pious pair so constantly invoked for their offspring!

LETTER

LETTER IV.

To Dr. MONSEY.

Dear Sir,

Hitchin, Feb. 3, 1750.

It is common, I perceive, with all people, to complain of want of time. If *your* time, good fir, is taken up in being, or endeavouring to be, useful to your fellow-creatures, I think you can very improperly be said to be *robbed* of it. The latter of the two great commandments, with your leave, fir, carries more than a tinkling sound in it.

If a man turned of fifty-five could be able to recollect but few of his past days, or years, which had been employed in the service of his species; whatever he might have a right to, he would find but small comfort in thinking of himself.

How far the human race is capable of being truly served by the practice of physick, I pretend not to be judge: but, by all I could ever observe, none of the three faculties is more esteemed, or more cheerfully supported, than yours.

How rejoiced have I seen a whole family, at the sound of "Here's the *Doctor*!" and how damped and a-la-mort, at the approach of the *Parson*!

As

As to abuses, Gay has warned us each, what we are to expect, in our turns. But, after all, say what we will of each other, 'tis certain that a worthy, sensible man, of what trade or employment soever, will always be regarded by the sensible and worthy of all of them. Yet still, I cannot but think the physician is generally the most acceptable to his fellow-mortals; inasmuch as life, with health, is the great *sine quâ non*, for enjoying the present, or preparing for a future, state.

The difficulties attending the discharge of each of the learned functions, in administering help to the spiritual, secular, or corporeal concerns of mankind, will call for more time to distinguish and enlarge upon, if I should attempt it, than you will find worth yours to attend to from me; and, therefore, I'll spare both you and myself too.

When you and I shall next split an hour together, we will have some talk about what you call self-enjoyment. I am for nothing behind the scenes, during the time of performing our parts on the stage of this short life, but merely for recruit and refreshment, in order to return to action with fresh vigour. If we acquit ourselves properly, and go off with a plaudit, then for enjoyment, in its due place, time, and meaning! The combat with our passions, in which reason and religion oblige us to be engaged during our stay

stay here, will, I fear, scarce leave room for much solid peace and comfort, beyond what we can draw from the expectation of the reward annexed to our conquest. Every day's experience, surely, must convince even men who have the fullest command of time, that *this* is rather a state of restless trial, and search after something new, and to come, than of real enjoyment for the present: But, if you, my dear sir, have found any place or situation on the globe, that is productive of the *requiem malorum* you mention, be it either at Hogmagog * or elsewhere, I congratulate you on your "Ευρηκα; whilst I must be content, in *quocunque terrarum orbis loco degens*, to subscribe myself,

Οὐκ ἤδη λαβῶν †,

MARK HILDESLEY.

P. S. If I have you not by the hand on some one day between the 13th and 17th instant, I shall receive fresh conviction of the defect of all sublunary expectations.

* A feat of the earl of Godolphin, near New-Market.

† Referring to Philip. III. 12. 'Οὐκ ὅτι ἤδη ἔλαβον, ἢ ἤδη τιτιλιώμαι.

LETTER

LETTER V.

To Dr. MONSEY.

Dear Sir,

Hitchin, Sept. 28, 1752.

I know not whether to congratulate you more on the abatement of your late painful and afflicted state of body, or on the just and happy turn of mind which it raised and occasioned in you. I do not say this, as if I supposed you a stranger to such kind of applications for divine aid; but, chiefly, to refer you to your own confirmed judgement, concerning what is most truly worth a wise man's care.

As to the affair in which you are so unaccountably kind to interest yourself, on my behalf, I really know not yet what to think about it, or say to it. Indeed, it will be time enough to declare, when the offer comes. It seems, in our late squire's phrase, that you have *called me all but cousin* to Sir John; the consequence of which may possibly be, "Sir, the rectory of Abington is at your friend's service:" and then shall I be out of my wits, with the most difficult dilemma I was ever yet under in my life. If temporal emolument were the sole point in question with me, I should in the present case make
none,

none, about returning you a thankful negative to your proposal. The patron's religious turn is a material circumstance of weight in the scale; but for all that, as you are my friend, pray be explicit: is there the least hazard of being always on good terms? Religion, or what is called such, is sometimes accompanied with very precarious temper.

Heaven direct the event of your kind intentions! I would willingly do and determine for the best. One thing only I am sure of; that I am infinitely obliged to you: and, be the issue of your attempts for my service what it may, my chief concern will be, to acquit myself properly to you; and to be no occasion of your appearing to do otherwise, for yourself to Sir John, through any possible demur of mine. The case, you are sensible, cannot be the same with me, as if I was totally unprovided for. But, pray, don't you think that the patron will most probably chuse to confer his benefice on one, that shall immediately jump out of his skin to receive it?

“What's that to you, you puppy, what I and the patron think? If I have a mind to procure you an option, and if you should at last refuse; we are but where we were; and you shall thank me, or I'll knock you down the first time I meet you; and if you are ungrateful, you are not the first blockhead I have been deceived in.”

Mrs.

Mrs. Hildesley thanks you for your love, and returns you hers. Who could possibly suppose you were in London, in the cabbage-scented month of August!

Whatever else you shall have to communicate in your next, fail not to tell me you are perfectly recovered. Your affectionate and obliged,

MARK HILDESLEY.

LETTER VI.

To the Miss ITHELLS.

Hitchin, Dec. 13, 1754.

Nothing could excuse the liberty I take, of obtruding a book upon the ladies at the Temple, who I doubt not are amply furnished with choice of the best of every kind,—but my thorough persuasion, that what I here presume to recommend to their perusal will be quite agreeable to them. If this be looked upon as a compliment, I can only say it is a just one.

'Tis too sure, that in this age of variety of self-flying engagements, there are not many to be found, who have a relish for such sublime and spiritual entertainment, as these MEDITA-

TIONS

TIONS are capable of affording. It gives me great pleasure to think how you will both rejoice in them; and how ready you will be to say, with Dr. Young, and some others who admire them, that "they should never be far out of our reach *."

Were this world and its contents designed for our chief end and happiness, right it might seem, to be as anxious, and solicitous, and eager, as we see the generality of its votaries are, to obtain and pursue the gratifications peculiar to our animal frame, and mortal condition. But, if our true and permanent felicity is to be had and sought elsewhere; namely, in a state as different as earth is from heaven, and time from eternity; if the close of a few more revolutions of the same sort of unsatisfying days, and months, and years we have already passed, will instantly convince us of this difference; when it will avail us little to remember what degree or station of life we have filled here, but what we have known and done of the will of HIM that placed us in it; Then, from these considerations we are naturally led to think further, that, as sure as GOD is a spirit, the joys of heaven must be spiritual; and that even our bodies with which we are to arise are to be spiritualized: for flesh and blood cannot inherit, cannot partake, or have any sense of, the delights of the kingdom purchased by the blood of CHRIST.

* See his letter, at the close of this.

What

What, then, must needs be the truest wisdom of a rational thinking creature, but to provide in earnest for this certain, inevitable change, that it may be with all advantage to eternity? But, alas! how few are there so wise, and so thinking! If those to whom I am now writing are, as I conceive they are, of the number of the few, I have my end in this address, and shall need no apology for it.

My incapacity, which has of late increased, of being so useful to and conversant with the family I the most revere of many under my charge, has been one inducement to this unusual manner of application to them; of which I promise myself their candid and favourable acceptance; and subscribe, with my earnest prayers for their improvement and perseverance in whatever may tend to their everlasting welfare, Mr. and the Miss Ithells' sincerely obedient and obliged humble servant,

MARK HILDESLEY.

 On a copy of the above letter, in his own hand-writing, Mr. Hildesley adds, that the book which he sent the ladies was thus superscribed:

“To
my worthy
and
highly-esteemed parishioners,

Mrs.

Mrs. { Elizabeth
and
Martha } ITHELL,

these MEDITATIONS
are humbly presented,

by
their obedient and faithful pastor,

M. H.

It was at first imagined to mean the celebrated Mr. Hervey's work, but is since recollected to be a very interesting and excellent little volume, intitled "Devout Meditations; or, a Collection of Thoughts upon Religious and Philosophical Subjects: by CHARLES HOWE, Esq." published by Buckland, Nicol, Cadell, &c. The first edition was anonymous: a second—at the instance of Dr. Young and others—came out in the year 1752, with the amiable author's name; and many have since appeared. Prefixed to the second edition, is the letter of Dr. Young to Archibald Macaulay, Esq. the Editor. "How," says he, "shall I sufficiently thank you, dear sir, for the favour and honour of your very valuable present? The Book of MEDITATIONS I have read more than once; and *shall never lay it far out of my reach*; for a greater demonstration of a sound head and sincere heart I never saw. In truth, I am fond of them. I think you was a lucky man, in meeting with the manuscript; and

A a

I know

I know you was a *worthy* one, by bringing it to the press. The world is your debtor for it. My part of the debt I will pay as far as hearty thanks will go towards it; and I wish I could do more. But, I am surprized that the author's name is suppressed, for I know no name to which that work would not do an additional credit: and why a man's modesty should rob him of his just honour, when by that honour his modesty can be no more offended, I know not. I wish you would consider this, with regard to future editions. I desire you, sir, to insert me in the list of your friends; for such I am, and such I am obliged to be, by your unexpected and unmerited favour.

E. YOUNG."

Welwyn, Jan. 19, 1752.

LETTER VII.

To the Rev. WILLIAM CUMMING, of Hitchin.

Bishop's Court, Isle of Mann, April 2, 1756.

Dear Sir,

The variety of affairs I have had to settle here, since my arrival, must account for and excuse my not having before now fulfilled my intentions,

of

of writing to my late neighbour and brother vicar, to acknowledge the favour of his letter; which I received, I am ashamed to say how long ago.

Pray present my compliments to my successor at Hitchin, when you see him; and let him know he shall hear from me as soon as he comes to be settled at the vicarage; where I will give orders for the box of accounts I left at London to be sent to him. And any further information and intelligence he shall have occasion for, he may command from me.

You are not a stranger, I imagine, to my proposal for encouraging the continuance of the additional duties, which I had introduced at Hitchin; viz. the Summer-Morning Sermons, and the Friday-Night Lectures, by allowing forty pounds per annum for a joint assistant at Hitchin and Holwell; and which I thought might readily have been accomplished, if Mr. Morgan had engaged Mr. Jones after, as well as before, he came to reside *. This indeed I left open, and free to

* By information since received from Mr. Isaac James, a native of Hitchin, the editor is enabled to detect and amend an error, very undesignedly advanced in the MEMOIRS, p. 6; where it is said, that the Rev. John Jones was vicar of Hitchin. Mr. Morgan was the immediate successor of bp. Hildesley; and his mandate for induction is dated Aug. 18, 1755. The editor was misled partly by a casual hint in the

to mutual choice; and rather wished than recommended it: but, if this should not have taken place; as Mr. Jones had often signified in my family, that in case he failed of the presentation to Hitchin*, he believed he should go to London, or return to Oxford, and sometimes talked of getting to be chaplain to a man of war; I had no idea, after all these various tendencies to motion, and especially as I had heard nothing from him, that he would have fixed at Holwell: but this, as I am since informed, though not from himself, he now it seems intends, and also to hold Ickleford with it.

Gentleman's Magazine, and partly by his lordship's present letter, which seemed to warrant the assertion. See the next note.

* "Mr. Jones's expectation of obtaining the presentation to Hitchin, must appear a little singular at first sight; as the patronage was in Trinity college, Cambridge, and Mr. Jones himself belonged to Oxford. But the case was this: The king usually filling up such preferments as became vacant upon the appointment of a new bishop, it was supposed that the prerogative would have extended to the instance of Dr. Hildesley's promotion; which it did not. The parishioners, however, petitioned the college in behalf of Mr. Jones, not being aware of the informality of so doing; or that a society were not likely to dispose of the presentation to any one not a member of their body." Obligingly communicated by the Rev. F. Cumming, late fellow of Trinity college, Cambridge; vicar of Cardington, and of Keyfoe, in the county of Bedford; and forwarded to the editor, with this letter from his lordship, and a subsequent one in our collection, of March 20, 1762.

Rebus

Rebus sic stantibus, all I have further to offer, is, that Mr. Morgan, if he be willing to accept it, shall be welcome to the remainder of the forty pounds, (viz. ten pounds; Mr. Jones having thirty pounds at present for Holwell,) until such time as the alternate assistance can be provided for, as heretofore, by the whole salary. Excepting the festival sacraments, when occasional help may be had from Cambridge, I think, for I know, that the duties at Hitchin are not an insurmountable task for *one* to perform;—for one well-disposed clergyman, I mean, that takes pleasure in them; and I had often a co-adjutor, more for the people's ease and convenience than for my own. I do not say this, as if I were willing to recall my offer, which, but for unforeseen obstructions, had taken effect immediately upon Mr. Morgan's residence; but only to hint it to his consideration and choice, whether he will try for a while to do, what has sometimes been done by his predecessor. Possibly he may like the ten pounds in that view, as well as the forty pounds in the other: but for neither do I expect or desire thanks from him. I mean it, as a service and testimony of gratitude to my late flock; and I heartily wish them, and their new pastor, whom Providence has sent them to succeed me, happy in each other.

And now, Sir, give me leave to inquire after the health of your family, Mrs. Cumming, and

sister, and little ones. How has this stormy weather agreed with them? for I presume the wind blows in England, as well as in Mankf. land. Indeed it has been very boisterous here; but my thick-walled castle is pretty well proof against its violence.

The alarming terrors of earthquakes and inundations, thank heaven! we have hitherto felt nothing of, except by what we feel for our unhappy fellow-creatures in other countries, that have been visited by them!

We concurred with you in the observation of the solemnity of the 6th of February*; though by some mischance, we received no order or form from our Metropolitan: which therefore obliged me, at a pinch, to draw up one, and circulate it through my diocese.

N. B. It was this day twelvemonth, I received my call to London; and was saluted by the way,

* A general fast, in consequence of that tremendous earthquake, which upon All-Saints Day, the 1st of November, 1755, overwhelmed the city of Lisbon! In about eight minutes, most of the houses, with fifty thousands (supposed to be a fourth part) of the inhabitants, were destroyed amidst the ruins, and some whole streets were swallowed up! "I apprehend the bishop to have been mistaken," says Mr. F. Cumming, "in expecting a form of prayer for this solemnity to have been sent him from his Metropolitan. The proclamation issued by the king on such occasions does not, I believe, extend to the Isle of Mann." But see the postscript of his lordship's letter to Dr. Monsey, of April 30, 1763.

with

with a *manner of address*, to which we are quite strangers in this country*.

As to our healths, we have no reason to complain: nor is the climate so cold as we expected; having had little or no frost or snow.

My wife, and sister, and Mr. Heywood † join me in commendations of remembrance to you and yours; and I am, in particular, dear sir, your very faithful friend, and affectionate humble servant,

MARK SODOR AND MANN.

LETTER VIII.

MR. SAMUEL RICHARDSON ‡, to a Lady of Distinction.

Madam, London, Jan. 10, 1757.

I am very sorry that the Bishop says "he dare not call me his friend." No one living could

* This alludes to the bishop's having been visited by a *road collector*, as mentioned in page 92.

† See MEMOIRS, p. 67.

‡ Author of PAMELA, GRANDISON, and CLARISSA: well known to have also written the Rambler, No. 97, in the preamble to which Dr. Johnson finely styles him, "An author, from whom the age has received greater favours: who has enlarged the knowledge of human nature, and taught the Passions, to move at the command of Virtue."

value the good *Vicar of Hitchin* more than I did, for the sake of his character, before I had the pleasure of being visited by him as *Bishop of Mann*; and most heartily did I congratulate in my mind the people committed to his charge, on their happiness not suffering by their change*.

To myself, in the letters he favoured me with, I always thought him too condescending, too humble; and is he not so, in the notice he takes of me in the paper before me? I thought myself very happy in meeting, at the same inn at Barnet, the good Mr. Hildesley, on his return from Kent. Dr. Young dined with me there; and it was with regret that I could not engage *him* to do so; but he had too good reasons to deny me that pleasure. My business lay always heavy upon me. I never, in two or three years, could make a visit to Dr. Young of more than three or four days, out and in: But, had I known that the good vicar of Hitchin had formed but half a wish to see me there, I would have got Dr. Young (both gentlemen respecting each other greatly) to have shewed me the way.

I had the favour of a visit from his lordship at my house in town: and, meeting him afterwards in the street, I learnt that he was in town, preparing for his diocese; and, if I forget not, I was led to hope for another visit before his departure. But little did I know that his lordship was fix

* Alluding to his excellent predecessor, bishop Wilson.

whole weeks in town, while my business led me so near him: if I had, I should have held myself inexcusable, not to have paid my duty to him in all that time.

I have a very sincere respect for this worthy prelate. He has an amiable aspect; and a cheerfulness in his manner, that seemed to me an assurance that all was right within*. I had interested myself in his welfare, and should have rejoiced at an account of it, in his new settlement. His lordship is very good to me, in his kind promise not to *free me* in future, occasionally, from what he calls his *Intrusions*. He has not any where a more sincere well-wisher. I should take it for a favour to be considered by so worthy a divine as *more than an acquaintance*.

Many happy returns of the season attend your ladyship, and all you love, prays, Madam, your most faithful and obliged servant,

S. RICHARDSON †.

* “ Emblem instructive of the virtuous man;
Who keeps his temper'd mind serene and pure,
And every passion aptly harmoniz'd,
Amidst a jarring world !” THOMSON, Summer.

† For an ample account of this great writer, see “ Nichols's Anecdotes of Bowyer,” p. 156, &c. &c. Much more, however, might yet be said, on so fertile a subject; and the materials, widely scattered, in authors of various languages, and of various sentiments, would furnish a very creditable amusement for some able and candid pen. What a work would it have appeared from Dr. Johnson's hand!

LETTER

LETTER IX.

From the Rev. DR. STEPHEN HALES*.

Teddington, May 16, 1758.

My good Lord,

I am much obliged to you for your kind letter of April 11th, and for the favourable reception of my book; in which I hope there are many things of so great benefit to mankind, as will hereafter have a considerable influence on the affairs of the world, for the better; especially in relation to those mighty destroyers, *drams*; and that, not only of the lives, but also of the morals, of mankind. With a view to which, I have sent sixteen copies of this book, with its first part, to several nations of Europe; especially the more Northern, as far as to Petersburg; and am just going to reprint the first part, so much abbreviated, as to bind up well with the second part in one six-shilling book; principally with a view to send two or three hundred of them, at the first opportunities, to all our colonies in America, from the southern to the most northern.

As the late occasional partial *restraint* took its rise from the great scarcity of corn, I cannot forbear looking upon it as a great blessing from HIM, who *in the midst of judgement remembers*

* Written at above fourscore! in a clear, but shaking hand.

mercy; for the happy effect has been, the almost half-curing of the unhappy dramists*. The reason why self-abuse of every kind seems to be paramount to the power of human laws, is, that "we have lost all discipline in church and state," as the late excellent bishop of London observed, in his last charge to us clergy, in St. Martin's church; whence he inferred, that the parochial clergy ought therefore to exert themselves with the more zeal in their parochial duties.

As to your observation, "that I have lived to eighty without drams," it puts me in mind of an observation of the late bishop Berkeley; viz. "That there was in every district a tough dramist, who was the *devil's decoy*, to draw others in."

Upon the whole, the open publick testimony that I have, for near thirty years past, borne against *Drams*, in eleven different books, or newspapers, has been matter of greater satisfaction to me, than if I were assured that the means which I have proposed, to avoid noxious *Air*, should occasion the prolonging the health and lives of an hundred millions of persons.

I have here inclosed a very useful receipt for making yeast, which Mr. Pringle, surgeon to the first regiment of guards, gave

* The like good effect resulted from the necessity of the times, during the dearth of corn in the years 1795 and 1796. The distilleries were stopped; and the lower orders were in much better health, from the privation of their beloved poison;—the *δύρον αἶμα ἁδύρον* of wretched mortals!

me;

me; which I published in the newspapers the beginning of last March; and which is probably in the Magazines, where I guess you may have seen it. But, for greater certainty, I send it; and with it, what I did not see, till I was cutting the receipt out of Lloyd's Chronicle, viz. the query, "Whether it be right for truly serious persons to visit on Sundays?"

As to your queries on the causes of the scurvy, as we are wrought out of materials that have a strong tendency to putrefaction, and as the scurvy is a putrid malady, the principal causes of it, in ships, are the very putrid air and water which they there breathe and drink. Another cause is, the long-salted flesh that they eat; which, though it does not appear putrid to the taste and smell, yet is just on the borders of putrefaction; as appears by the following judicious experiment, which Doctor Addington told me he had made; viz. He put into a glass of water a piece of salted beef, fit to boil; and into a like quantity of water he put a piece of fresh, raw, unsalted beef; when he observed the salted beef to stink first: which shews, that it was very near a state of putrefaction, though the salt concealed it from the taste and smell. And when such salted flesh is, in eating, mixed with our drink, and other juices of the body, and withal heated in the body, no wonder that it should tend to breed the scurvy, which salt from the salt-cellar cures and prevents.

I look

I look on sea-air to be very wholesome, unless near muddy shores, where the vapours, being putrid, make that air unwholesome; as is evident on some parts of our coast. But where the shore is sandy, it is constantly healthy. If sea-air were unwholesome, the sea-port towns would be most sickly when the wind blew from the sea, which I never heard to be so*.

The too great quantity of flesh which we eat in this island, is, doubtless, a principal cause of the prevalence of the scurvy among us; which is the reason why I always begin dinner with plain pudding, to prevent my living on all flesh; of which I never eat any at night, but milky spoon-meat, which occasions me much sweet sleep.

Cold, damp, inclement air, may probably occasion the scurvy, by checking too much the

* "The air of the Isle of Mann," says bishop Wilson, "is sharp and cold in winter; but then this is to be understood of such places only as are exposed to the winds, which, considering the situation, must needs be very boisterous. If the winds be frequent, and sometimes troublesome, they are also wholesome, and drive away noxious vapours: so that it has been truly observed, that the plague was never remembered to be here; and the inhabitants, for the most part, live to a good old age." History, p. 478. "In summer," says Mr. Robertson, "the air is cooled by the sea-breezes. The winter is as mild as in the same latitude of the neighbouring countries: and though fogs are rather frequent, they do not appear to be injurious to the health of the inhabitants; who are of an athletick frame, and brave hardships: and, from the salubrity of the country, many of them arrive at a great age." Tour, p. 156.

perspirable vapour, which has a strong tendency to putrefaction; and which may also be the reason of those cutaneous disorders, to which the more northern countries are observed to be subject. There is also another reason why they are so subject to the scurvy in very cold northern countries; viz. the shutting themselves much up in close rooms, where they breathe very putrid air. As a remedy for this, I propose the having small trunks passed up through the roof, with turning copper cowls at the top, for the most putrid, and therefore lightest air, continually to pass off.

I guess the strong winds are hurtful to your trees, &c. on account of the great quantity of marine salt with which the air is impregnated; which is a common case on our sea-shores. However, I find your climate is, in the main, temperate.

This is a long letter for *me*; but my sincere desire to do what I guess will be most acceptable to you, has urged me to lengthen it. I am, my lord, with the greatest esteem, your lordship's obliged humble servant,

STEPHEN HALES.

P. S. I had forgot to mention a thing, which I have long intended to write to you about; viz. Whereas you complained that the duty of your large church and congregation had much incommoded your voice; it has been found, by the experience of many, that drinking tar-water very much deterges and opens the lungs, and thereby gives a very sensibly greater ease in speaking. If

you shall think fit to try it, you may use the common tar, which is sold in every town for the use of farmers; and which I have known used with as good effect as any.

The bishop's [Berkeley's] prescription is, a quart of tar, stirred six minutes in a gallon of water; but, if there be somewhat less tar, it may do as well, especially at first, to try how it fits on you. You may take about one fourth of a pint, at four several times, at a due distance from meals. It will be a good time to begin in fourteen days: You may continue it for six or eight weeks, as you find. I took it thus in the early spring, with good effect, and intend to begin again in fourteen days.

SOME ACCOUNT OF DR. HALES.

This justly-celebrated philosopher and divine, born in 1677, was grandson of Sir Robert, and brother of Sir Thomas Hales, Bart. of Beaksbourn, in the county of Kent. It was before observed, in the *Memoirs*, p. 7, that to Sir Thomas, and his brother John Hales, the father of bishop Hildesley owed his presentation to the rectory of Murston, in Kent. Hence originated that intimate acquaintance and friendship between Dr. Hales and the bishop, which subsisted through life,

life, and was cherished and kept up by a regular correspondence; of which, however, an unlucky accident has swept away all other traces than the preceding single letter of Dr. Hales.

He entered as a pensioner at Bene't college, Cambridge, in 1696; was admitted a fellow in 1703; appointed to the cure of Teddington in 1706; and there constantly resided till his decease. In 1718, being much noticed in the philosophical world, he was elected a fellow of the Royal Society; and presented with a diploma degree, by the University of Oxford, in 1733.

Dr. Hales was much esteemed by Frederick prince of Wales, father of his present Majesty; who took great pleasure in frequently surprising him with a visit in his laboratory. After his Royal Highness's death, he was appointed clerk of the closet to the princess dowager, and had a share in the education of our Sovereign. Soon after, he was nominated for a canonry of Windsor; but declining to accept it, he immediately waited upon his royal patroness, and prevailed on her to waive the honour so kindly intended him; preferring his retirement at Teddington to any other situation, as being more favourable for his philosophical pursuits. "His circumstances, he said, were such as entirely satisfied his desires, and an ampler income would be only a greater incumbrance *."

* "In hoc viro tanta vis animi ingenique fuit, ut, quocunque loco natus esset, fortunam sibi ipse facturus fuisse videretur, &c."

LIVY, Lib. xxxix. c. 40.

Besides

Besides his excellent Treatises on Staticks, in two volumes, 8vo. and his book on Ventilators, he also wrote several valuable pieces; consisting of Philosophical Researches; Experiments on Medicines for dissolving the Stone; a Treatise on Tar Water; Considerations on the Causes of Earthquakes; and a Variety of Memoirs, inserted in the Philosophical Transactions of the Royal Society. He had ever some plan or other in view, which might tend to the benefit of his fellow-creatures: devising means to stop, in all possible cases, the progress of infection, from foulness of air; and to render gaols, hospitals, mines, ships, and other close or crowded places more wholesome: analysing mineral waters; and, from the pure love of truth and humanity, detecting the impositions of those, who would have recommended common water to the afflicted, as a specifick for all disorders. This he particularly exemplified in the Glastonbury waters; in those of a spring not far from Godstone in Surrey, called the Iron-Pear-tree Water; and in another rival spring near it; which were all very much extolled in the newspapers of the time for their great virtues, but clearly shewn by Dr. Hales to possess no other properties than those of common spring-water. In 1736 he published the second edition of a Tract, intitled, "Distilled Spirituous Liquors the Bane of the Nation;" 8vo.

A new edition some time afterwards appeared,

B b

with

with additions, and an Appendix; which was called: "Friendly Admonition to the Drinkers of Gin, Brandy, and other Spirituous Liquors, which are so destructive to the Industry, Morals, Health, and Lives of the People; by Stephen Hales, D.D." This is what he refers to in the preceding letter: and it is included in the catalogue of books distributed by the very liberal Society for promoting Christian Knowledge.

In 1741, he communicated to the world his admirable invention of Ventilators, which it was the constant study of his life to improve. And about six or seven years after, one of those machines was put up in the Savoy prison, the benefits of which were soon experienced, and publicly acknowledged. It is asserted, upon the most respectable authority, that previous to this important discovery, between fifty and a hundred prisoners confined in that place had died annually of the gaol-distemper; but that after the machine was erected, four persons only died in two years, although the number in confinement often exceeded two hundred! and hence the use of ventilators became general, in the king's ships, and various other places. In a letter to Dr. Swithin Adee, of Oxford, dated Aug. 22, 1757, Dr. Hales expresses great pleasure, that by several pressing letters to the continent, he had at length succeeded in causing the same means to be adopted, for securing the health

health of English prisoners in France, as had been practised for nearly two years in England, to the great benefit of French prisoners here. On which happy occasion the venerable patriarch of Teddington was heard merrily to say, "he hoped nobody *would inform against him, for corresponding with the enemy.*"

In another letter, dated Dec. 15, 1760, about a fortnight only before his death, he speaks of an intention to publish a new edition of his book on ventilators; mentions some experiments that he had lately been making, on the different degree of saltiness in the sea-water brought from different latitudes; and refers to a paper, which he had communicated to the Royal Society, *On the benefits to be derived from wetting the body with salt-water.* "If the trial, says he, were made in twenty tents, to wet the soldiers' bodies with salt-water in very cold weather, it would probably give some light into the matter: but I know, by much experience, that the *vis inertiae*, that strong power of indolence in mankind, is too great, to attempt useful discoveries by proper trials; and without them useful discoveries can not be made." Experience, however, from extreme trial, has fortunately come in aid, upon this very interesting subject; and has fully confirmed, by mere accident and sharp necessity, the truth of our good doctor's hypothesis. Amidst the peculiar difficulties and distress which

Captain William Bligh and his eighteen officers and men suffered, in April, May, and June, 1789, during their escape from his mutinous crew of the *Bounty*, in a small open boat, the wringing of their clothes through the sea-water, after being drenched with continual rains, and then putting them on wet, was found not only a great refreshment, but their best preservative also against the mortal effect of colds and rheumatism*. This is strikingly evinced in captain Bligh's

* Nineteen men, for six and forty days (April 28 to June 14), crowded together in a boat only 23 feet long, 6 feet 9 inches wide, 2 feet 9 inches deep!—Extracts from Captain Bligh's Narrative. "1789. May 10. We were miserably wet, with very squally weather, and suffered great cold in the night. 11. Our limbs so cramped that we could scarce move them. 12. Every one had almost lost the use of his limbs. The wet weather continued; and in the afternoon, as there was no prospect of getting our clothes dried, I recommended to every man to strip, and wring them through the salt water; by which means they received a warmth, that, while wet with rain, they could not have. 17. Our situation was miserable; always wet, and suffering extreme cold in the night, without the least shelter from the weather. Before we began to eat, every person stripped; and, having wrung their clothes through the sea-water, found much warmth and refreshment. 18. In the morning the rain abated; when we stripped, and wrung our clothes through the sea-water, as usual, which refreshed us greatly." 19, 20. Constant rain; at times a deluge. At dawn of day, some of my people seemed half dead: our appearances were horrible. Extreme hunger was now too evident; but none suffered

Bligh's most pathetick narrative, (published in 1792, 4to, by G. Nicol, Pall-Mall), which he thus concludes: "With respect to the preservation of our health, during a course of sixteen days of heavy and almost continual rain, I would recommend to every one, in a similar situation, the method we practised; which is, to dip their clothes in the salt-water, and wring them out, as often as they become filled with rain. It was the only resource we had, and I believe was of the greatest service to us; for it felt more like a change of dry clothes than could well be imagined. We had occasion to do this so often, that at length all our clothes were wrung to pieces; for, excepting the few days we passed on the coast of Holland, we were continually wet, either with rain or sea."

suffered from thirst; nor had we much inclination to drink, that desire, perhaps, being satisfied through the skin. The little sleep we got was in the midst of water, and we constantly awoke with severe cramps and pains in our bones; so covered with rain and salt-water that we could scarcely see. We suffered extreme cold, and every one dreaded the approach of night. 21. At two in the morning, overwhelmed with a deluge of rain. 23. Served an allowance of two tea-spoonfuls of rum; after drinking which, having wrung our clothes, and taken our breakfast of bread and water, we became a little refreshed. 24. The first time, for 15 days past, that we experienced comfort from the warmth of the sun: stripped, and hung our clothes up to dry; which were by this time become so threadbare, that they would not keep out either wet or cold."

In a posthumous treatise, printed about the year 1764, "Upon the distilling of sea-water, and the use of Ventilators," speaking of distilled spirituous liquors, Dr. Hales observes, "How much, therefore, does it behove all, who have any concern for the honour and dignity of their own *kindred* species, any indignation at its being thus debased and degraded, any bowels of pity for the vast multitudes,—not less perhaps than A MILLION—that are yearly destroyed all over the world, by the *moral*, as well as *natural*, and therefore the *worst* of all evils that ever beset unhappy man; to use their utmost endeavours to deliver mankind from THE PEST! But, notwithstanding this astonishing ravage and destruction of the human species, yet the unrelenting nations of the world seem as unconcerned about it, as if only so many thousands or millions of caterpillars or locusts were destroyed thereby! Was there ever a more important occasion to rouse the indignation of mankind? Can we be calm and undisturbed, when this MIGHTY DESTROYER rears up its envenomed head?" "The most zealous advocates for drams,"—concludes this true philanthropist, "even the unhappy besotted dramists themselves, the prolonging of whose lives, and whose real welfare, both here and hereafter, is hereby sincerely intended, cannot find fault with this well-meant remonstrance, in defence of them, and of all mankind, against this universal

universal destroyer,—from *one*, who has long been labouring, and that not without success, in finding means to preserve multitudes of lives, by various methods.”

In a word, Dr. Hales deserved, as much as any man ever did, the title of a CHRISTIAN PHILOSOPHER. In all his projects, and in all his studies and researches into nature, he displayed a truly beneficent spirit. They all tended to one important point: *Conservare quamplurimos* was the indelible motto of his heart; and with a vigour and alacrity which toil could not damp, nor age diminish, he delighted to promote the honour of his God, by advancing the best welfare of mankind. In this employment, blessed with serenity of temper, and with an excellent constitution, he calmly met death, as an acquaintance long familiarised to his mind, after a very slight illness; and seemed only, by an easy transition, to exchange his series of peace on earth for endless tranquillity in heaven! His tomb is placed in the vestry of Teddington church, under the tower which he had erected at his own expence; and bears the following inscription:

“Here is interred the body of
STEPHEN HALES, D. D.
clerk of the closet to
the PRINCESS OF WALES,
and minister of this parish fifty-one years.

He died the 4th of January, 1761;
in the eighty-fourth year of his age."

A monument to his memory was also erected at the expence of his royal patroness, in Westminster Abbey, with this eulogium.

"STEPHANO HALES, S. T. P.
AUGUSTA, GEORGII Tertii regis optimi mater,
P.

Quæ, viventem, ut sibi in sacris ministraret
elegit,

mortuum, Prid. Non. Jan. M, DCC, LXI,
octogefimum quartum agentem annum,
hoc marmore ornavit.

HALESI ad tumulum nitido quem surgere saxo

AUGUSTA, et meritum jussit habere decus,

Et Pietas, et cana Fides, et maxima Virtus

Perpetuas fundant, sacra cohors, lachrymas:

At supra extinctum Sapientia, dia propheta,

Prædicat, " Ille, hominum doctus adesse malis,

Ille, opera indagare Dei, nec sera vetustas

Laudem, HALESE, tuam, nec titulos minuet:

ANGLIA, te primis insertum jactat alumnis,

ANGLIA, Newtono, terra superba, suo."

To the pen of Dr. JORTIN, the friend of literary and moral excellence, though he himself enjoyed so little of its temporal rewards, beyond the consciousness of deserving them, we are indebted for the following:

EPITAPHIUM

STEPHANI HALESII*.

Candida simplicitas, generosi pectoris index,

Et bene moratus religionis amor;

Ingenium sollers, cui publica commoda curæ,

Auxilium miseris ferre parata manus;

Hæ tibi erant dotes: Testes Plebs, Aula, Senatus;

Et quæ vox Populi, vox fuit ipsa Dei.

J. J.

Thus englished:

Candour, sweet inmate of the generous breast;

Virtue, sound morals, truth, religious zeal;

A hand, most prompt to succour the distressed,

A head, inventive for the publick weal;

These gifts were thine: The court's, the senate's voice

Applauds the long career thou well hast trod;

A nation's panegyrick crowns their choice:

Christian! anticipate the praise of God!

WM. BUTLER, Jun.

* See vol. I. p. 30, of JORTIN's Tracts, digested for publication by the present editor of Bishop Hildesley's Memoirs.

LET.

LETTER X.

From Dr. MESSENGER MONSEY.

My Lord,

Wolton, July 14, 1758.

A call out of town to Mrs. Montagu *, who was ill, and an obligation to cross the country to meet the dutchess of Leeds, have prevented my writing

* Author of a very spirited "Essay on the Writings and Genius of Shakespear, compared with the Greek and French dramatick poets. With some Remarks upon the Misrepresentations of Monsieur de Voltaire. To which are now first added Three Dialogues of the Dead." 4th edit. published by Dilly, 8vo. 1777. The three Dialogues above-mentioned are in addition to those four, by the same lady, which the celebrated George Lord Lyttelton subjoined, in honour of himself and friend, to his own "Dialogues of the dead;" 2d edit. published in 8vo. by Sandby in Fleetstreet, 1752. There was a time, we are told, when this ingenious lady was very intimate with Dr. Monley; and for many years used to receive from him a poetical compliment on her birth-day.

The following character, by another lady, is given of this much-esteemed writer; who is still a living pattern of philanthropy, and equally attached to Virtue, and the Muses.

"Say, MONTAGU, can this unartful verse

The genius, learning, or thy worth express? * See note at the end of the present volume.

I. E. T.

writing to your lordship last night; and I am able to do it now by mere accident.

Take half a dram of the *tartarum tartarifat.* dissolved, in any fluid, night and morning.— You may put sugar to it if you will: if you can increase the dose, do; I mean, if it fits easy upon your stomach: if it disagrees, try the *Terr. Tart. foliat.* (or *Tart. regenerat.* I don't know which 'tis signed,) in like manner. Forbear, as much as you can, salt and salt meats.

I was sorry for your dentist's impertinence, and felt awkward; but did not know how to behave. Yours, in a vast hurry, but affectionately,

M. MONSEY.

Supercribed "To the Right
Rev. the Bp. of Mann, at Lady
Lambard's, Sevenoak, Kent.
Free Godolphin."

To paint thy talents, justly, should conspire
Thy taste, thy judgement, and thy *Shakspear's* fire.
Well hath thy pen, with nice discernment, trac'd
What various powers the matchless Poet grac'd;
Well hath thy pen his various beauties shown,
And prov'd thy soul congenial with his own.
Charm'd with those splendid honours of thy name,
Fain would the Muse relate thy nobler fame;
Dear to religion, as to learning dear,
Candid, obliging, modest, mild, sincere;
Still prone to soften at another's woe,
Still fond to bless, still ready to bestow."

The *Female Advocate*, by Miss Scott, 4to.

LET-

LETTER XI.

From Dr. MONSEY.

My Lord, *St. James's, July 20, 1758.*

I have considered your case with my utmost attention, and think it *scorbutick*; a term, in every body's mouth, but without any idea, at least a satisfactory one, fixed to it. Your juices are what we call acrimonious, and viscid; and are thrown off upon those glands, least able to bear them, whose vessels are the smallest. These are obstructed, and must be de-obstructed, (to use a physical term) if we can. That medicine I mentioned,—either of them I mean, is good for that end. If to this you would add a decoction, made by boiling three ounces of *sarsaparilla*, in five pints of water, to three, and sweeten it to your palate with honey or sugar, (honey best,) and get a pint of it down in a day, it would tend to sweeten this acrimony.

I have sawed your tooth in pieces. You will see holes, and think it rotten; but it is not so: it is the cavity in which the nerves and arteries which nourish and give sensation to the tooth are expanded:

panded: so it must be caused by a morbid state of your gums, that it was so easily taken out.

Let me hear from you, if it be but two lines, how you do, and when you come to town.

I make myself believe I am going into Norfolk; but I fancy I am making myself believe a lye.

While I am writing, a servant from my angel, Mrs. Montagu, calls me to her, not well. This will save you from the fury of my pen now; for she must be eased, if I can do it. Her life, now she has got 60,000*l.* added to her stock, will be of more importance to the world than it was before. I am, your lordship's, very affectionately,

M. MONSEY

Superfcribed, as the former.

LETTER XII.

From DR. MONSEY.

My good Lord, *St. James's, Aug. 3, 1758.*

I am in such a fufs about my journey to-morrow, that I have but a moment to tell you, I think it

right now for you to try three or four spoonfuls
of a decoction of the *Corti Peruv.*

Corti Peruv. ʒiſs

Coque in aqu. fontan.

libris duabus ad uniam:

with 7, 8, 9, or 10 drops of *Elix. vitrol.* in it,
an hour, or hour and half, before dinner, and four
hours after; encreasing the doſe both of bark and
vitriol, if you find it agree with your ſtomach,
and you are the better for it. This will help
to guard you againſt the autumnals, which are
apt to be *mali moris*, after ſo much wet.

I hope I need not tell you, it will be a plea-
ſure to me to hear of you, and how you do, be-
fore you ſet ſail; and pray ſend me your addreſs at
Liverpool, or elſewhere. I love you; but you
muſt take every man in his way. If you expect
ceremony, and formality, you muſt go to court,
or among the old cats at drums. I am ſincere,
though I ſay it; and that doesn't grow upon
hedges. Yours affectionately, M. MONSEY.

Superſcribed "To the Right
Rev. the Bp. of Sodor and Mann,
at Hitchin, Hertfordſhire.
Free Godolphin."

LET-

LETTER XL.

To Dr. MONSEY.

Dear Sir, *Bishop's Court, Jan. 14, 1768.*

It may afford you some pleasure to hear, that the constant drinking of sea-water all last summer hath restored me, next under God, to a better state of health than I have enjoyed since my residence in the land of Mann: so that I have at present little or no complaint;—excepting that, of the difficulty of distributing the recovered *Impropriations*, purchased by the late bishop BARROW*, to the satisfaction of the heirs and executors of the several claimants. But this is a malady, that requires prescription from another profession.

Of what is doing abroad among the belligerent potentates, we get intelligence just as the winds chance to convey it to us: But, though we are within sight of the three kingdoms of his majesty of Great Britain, I believe we often know less of what passes in either, than some people do in America.

* See the "Enumeration of Bishops of Sodor and Mann;" Appendix XVI. p. 308.

Not being a native of Manks-land, I am apt to be inquisitive about the state of my mother-country; and sometimes feel myself tempted to ask, of any that have time and inclination to answer me, "Whether there be any near prospect of a stop to the spilling of human blood?" Notwithstanding the late great successes, which have raised the spirits of Britons, I cannot help being in pain for the event of the Prussian hero's being obliged, if he will be obliged, to try what can be done by another campaign.

How stands the literary world? What lately published, worth perusal? And, as you are near the fountain-head of news, may I hope, at your leisure, for the favour of some of your judicious strictures on the state of publick affairs, or *quicquid in buccam*, from your fertile pen; unless you have made it a rule, or fixed a resolution, to write to none but your more choice and valuable correspondents, oftener than once within the sun's annual circuit. However, be it when it will, your hand to paper will be sure to oblige, as well as entertain,

Your exotick friend,

and very humble servant,

MARK SODOR AND MANN.

LET-

LETTER XIV.

To Dr. MONSEY.

Bishop's-Court, May 6, 1760.

In the first place I must tell you,—what every body knows, that knows Dr. Monsey,—you are a very droll fellow; and, were it not for the chagrin, that the thought of your not caring whether I was gone to the bottom of the sea, or carried prisoner into France, or to feast the worms in the common receptacle of all mortal flesh, had occasioned me; I should have been so diverted with your last interlarded and intermittent fragments of wit, as to have pronounced the entertainment it afforded me an ample compensation for the time you took to cook it.

I am so sensible of my inability to return you any sort of repast worthy your exquisite taste, especially since your acquaintance with the angelick spirit, Mrs. Montagu, that I shall not attempt any thing beyond plain fare, either at or from Bishop's-Court, where we have scarce so much as a salt herring left to season it: not that Thurot and his hungry crew had set their claws

C c

in

in them, but because the last year's *sea-harvest* failed *.

And

* Herrings, formerly, were the chief, and still continue to be a great staple commodity of the Isle of Mann. Within the memory of some now living, near twenty thousand barrels have been exported to France and other countries in one year. In acknowledgement of this abundant blessing, the great support of the place, and that God may be duly implored to continue it, the crews of the whole fleet, consisting of several hundred boats, each of them from two to about eight tons burden, exclusive of smacks, brigs, &c. belonging to the island, regularly attend Divine Service on the shore, at the several ports, every evening in the fishing-season, before they go out to sea. On these occasions the respective incumbent clergymen, who, according to laudable custom, are bound to attend the boats during the herring-fishery, make use of an excellent "Form of Prayer, Lessons, &c." drawn up expressly for the purpose by bp. Wilson; a specimen of which is published in the first volume of his lordship's works. Besides which, there is an appropriate "Petition," inserted in their Litany, and used by the Manks in the publick service throughout the year, for those *blessings of the seas*, which Heaven so copiously pours around them, and on which the comfortable subsistence of so many depends! The fishing boats set sail with the evening-tide, and return with that of the morning. On leaving the harbour, each fisherman, as an expression of piety, uncovers his head, and appears for a few moments engaged in devotion. Many of their boats have been known to return laden with from 25 to 30,000 herrings: a *harvest* indeed! which, while it continues, must occasion a very rapid influx of money into the country; a successful night's fishing of the fleet being frequently estimated at 3000, and sometimes amounting to 5000 pounds! The season generally sets in

about

And now I have introduced *Thurot*, as it were by head and shoulders, I hear you ask how I like the musick that was lately played off behind my house, and whether we did not expect the performers to call upon us for a boon? Yes; and they must have had it too, had not another set disputed the merits of skill in play; and by their superiority and generosity together, not only dispensed with all reward from us, but treated us handsomely, at their own expence. Had the French notes indeed prevailed, it would have been a melancholy tune for Manks-land: for, had their band come on shore, (as a scarcity of provisions, whatever otherwise had been their intention, must have obliged them to do) they would have stripped our houses and lands as bare as the rocks; and I should have had a fair chance to have addressed my English friends from thence, for a contribution towards my ransom; as this poor country would not have had aught left to have paid it. Unworthy as your banished countryman or this land may be, kind Providence,

about the middle of July; and, unless abridged by the violence of the equinoctial winds, often lasts till the latter end of October; during which a memorable law prevails: There is a penalty of five pounds exacted for every sea-gull that is killed; these birds being supposed constantly to attend the shoals of fish, and thus to point out their course and situation round the coast. For a pleasing poem on this subject, see "Mr. Feltham's Tour;" an ingenious work, which the Editor had but just seen as this sheet was printing off.

and its instruments, the three British commanders, have delivered us from impending ruin * !

What think you of the noble exploit of lieutenant Forbes, of the *Æolus*; who, perceiving the *Belleisle*'s deck pretty clear, took the opportunity to jump into her, and strike the colours with his own hands; and at the same time found the French hero just fallen with the last broadside, and his own men throwing him overboard?

Upon Forbes's acquainting the commodore that the *Belleisle* was so leaky as to be in the utmost danger of sinking, a bold foremast man of the *Æolus* adventured to dive, with a quantity of tallowed tow in his teeth, found out and plugged the leak, and thus rescued both men and ship from destruction.

Believe it or not, sir, this is true; for I had it from captain Elliot's own mouth; who, at my request, introduced me to the man, on board his

* The contest lasted about an hour and a half; and was on our side attended with the small loss of five men killed, and thirty-one wounded; while the enemy, besides their chief commander, had above three hundred killed and wounded in the engagement. This very critical event was celebrated with great applause, as a truly important service. The Irish House of Commons voted their thanks to the three gallant commanders, Elliot, Clements, and Loggié; to whom also the city of Cork presented their freedom in silver boxes. From that period every day's Gazette reported fresh successes of the English Navy, and Great Britain reigned sole mistress of the main.

ship: and upon my complimenting him on the bravery of his action, he jocularly replied, that "it was not the first, by a great many, he had done." You may not believe neither, with many others, that Thurot is killed, from the improbability of his own men's committing him to the deep immediately on the close of the engagement. Some authors say, as you no doubt have read, that "he was brought ashore, and buried with all proper honours." They might as well also have given the bishop the honour of having preached his funeral sermon, as he did preach at Ramsay the very day on which Thurot might be supposed to have been buried there.

It is remarkable, that, during the eight days the victors, with their captives, lay in the bay, about a league from the shore, there was the most perfect calm ever remembered, at that or any period of the year. Infomuch, that the smallest boats in great numbers passed to and from the ships night and day, with the utmost ease and safety.

Commodore Elliot, and the other captains, upon my going to Ramsay to pay my compliments, came on shore, with their ten-oared barges, and took the governour and myself, with some others, gentlemen and ladies, and entertained us most politely on board.

Among other particulars, not worthy of public notice or record, one, which you may

be pleased to know, is, that the bowsprit of the Belleisle, two yards in circumference, which was struck off in the action, and came on shore not far from me, I procured; and have set it up as a memorial of our deliverance*, on a mount in my garden, now called "MOUNT ÆOLUS;" where, being painted, it makes a handsome appearance at a distance†.

These

* That much-admired statue, by Phidias, representing Nemesis, or Retribution, was formed from a block of marble, which the vain confidence of the Persians had transported to Marathon, and meant to have set up as a trophy of Victory; but which, in their flight, they left, as a monument of Defeat, on the Marathonian shore. See Gillies, vol. II. P. 170.

† The access to it is by a spiral walk to the top of the mount, on which was placed a sun-dial. The bishop often took the academical students with him in his excursions; for which purpose he would prefer a walk to riding, that he might better enjoy the *mollia tempora fandi*. Amongst the various modes which his lordship adopted to develope character, and in which, from close study, he was very adroit, is mentioned the following. He one day desired the young gentlemen to mount the hill, and tell him what it was o'clock. Unfortunately for Mr. K **, who was of the party, he darted up the shortest way, neglecting the circuitous rounds of the walk; and although he told his lordship the hour, even before another could have made a single curve of the ascent, he was coolly informed, that "he had neglected established forms, and thus given proof of an impetuous mind." Mount Æolus stands a little above the gardens at Bishop's-Court, and is a natural hillock, shaped into

its

These late remarkable decisions of Providence in our favour, whatever you Britons may think, who have perhaps more important events to attend to,—occasion us here to join in the joyful chorus, *Liberasti nos, Domine!*

And now, if you please, sir, you may fling this paper out of your hands, and say, “Is *this* what I was to expect, by way of answer to my letter?” Take it as you please, I shall not apologize. I cannot conceive why you should not suffer disappointments, as well as other people.

As to your prescription, a short word will do. I don’t know why I should be quicker in swallowing medicines, than you are in ordering them. I drink sea-water like a fish; and should swim in it as much, if I could. I do not greatly relish this same recipe of *half-drowning*, otherwise called *bathing*, which I have from another of the faculty *. I suppose the next new-fashioned

its present form by order of bp. Hildesley. Part of the Frenchman’s bowsprit gave in its day much distinction to the summit. The mount, indeed, continues as before, but the columnal trophy is decayed and gone.

* The bishop here speaks naturally enough from the feelings of advanced age. Mr. Robertson, however, assures us, that “sea-bathing is peculiarly delightful in the Isle of Mann; the water being so lucid and pure, that the fine sandy bottom may be seen at a great depth.” *Tour*, p. 156. note.

prescription for bracing the nerves will be that of *half-hanging*; and I don't see but one may be as safe and efficacious as the other. What say you to your brother Lobb's *muscular exercise*, recommended in the Gentleman's Magazine, for October, 1759? You may rhinocerate *that* too, if you think good, because it is not yours; or, because, perhaps, you won't own him for a brother. Be that as it will, I shall use it, when the weather prohibits an excursion *a cavallo*.

You may now, sir, write to me, or not, next January, or March, or when the next comet appears. My compliments wherever you please; to Mrs. Montagu, if your assurance will allow you to present them from an unworthy stranger, in a land, where all things and persons are unknown or forgotten.

Vivas, et valeas feliciter !

MARK SODOR and MANN.

IMMEDIATELY on the defeat of Thurot his lordship dispatched the following note to our commanding officer, and his gallant supporters.

“ The Bishop of the Isle of Mann desires to have the honour of presenting his respectful compliments of congratulation to commodore Elliot, and the rest of the officers of his majesty's ships now in Ramsay Bay, upon the happy event of yesterday's

day's engagement on the North-West coast of this isle. The bishop would think himself very happy in having it in his power to shew any marks of civility to the gentlemen, at his country manse, or in any respect whatever.

May all his majesty's forces be blessed with such commanders, and be attended with the like success! So prays

MARK SODOR and MANN."

Bishop's-Court,

Feb. 29, 1760.

To which the Commodore returned for answer.

Æolus, in Ramsay Bay, Feb. 29, 1760.

"My Lord,

I was just now favoured with yours, and am extremely obliged for the honour you do me on this occasion. I am very happy to have had an opportunity of doing any thing for the good of his majesty's service, deserving of your lordship's so particular notice; and beg leave, as do the rest of the gentlemen of his majesty's ships under my command, to return you our most respectful acknowledgement for this favour. I am, my lord, your lordship's most obedient and most humble servant,

J. ELLIOT *"

* Now Admiral of the Blue, 1798.

His

to His Lordship's pastoral Invitation. His Lordship's
Bishop's-Court, Sunday, March 2, 1760.

"As I am coming to attend the service at
 Ramfay Chapel this morning, I presume to hope
 that the honourable commodore will permit
 such officers and mariners as can conveniently be
 spared, to join in the GENERAL THANKSGIVING
 intended to be expressed there, on the late happy
 event of Providence. But this with all due and
 proper deference; for by no means would I be
 thought to take upon me to direct his majesty's
 officers.

I submit the use of this note to Mr. Forbes's
 judgement and discretion.

MARK SODOR and MANN.

To lieutenant Forbes's care,
 for commodore Elliot.

REPLY.

"Captain Elliot presents his most respectful
 compliments to the bishop, and is extremely
 sensible of the honour he does him: but, as
 there is another ship just coming in, and he is
 very much hurried in sending away prisoners, it
 is impossible for him to do himself the pleasure
 of waiting on him this morning. But, if the wea-
 ther is good, and his lordship here, Capt. Elliot will

wait

wait upon him in the evening, or at his house in the country before he leaves this place.

Sunday morning, 10 o'clock,

March 2, 1760.

THANKSGIVING PRAYER, composed by his Lordship, upon the Defeat of Captain THUROT, and read after the Prayer "for the Church militant."

O GOD of our Salvation; the hope of all the ends of the earth, and of them that remain in the broad sea! We have seen thy works in the great waters, thy wonders in the deep; and are now before the throne of thy grace, to offer up unto thee our bounden tribute of thanks and praise, for enduing the officers and mariners, of the British fleet with such wisdom and courage, as that, not only at sundry other times wherein we have rejoiced, but particularly in the late instance, on the coast of this isle, by thy blessing they have been enabled to defeat the counsels of our enemies. Continue, we beseech thee, thy goodness to us, by which the dominions of our gracious sovereign, and this land which we inhabit, have been long preserved! Still vouchsafe, O Lord, to protect all those, that go down to the sea in ships, and adventure their lives in defence of their country, and for securing the peace of our borders.

Above

Above all, give us hearts to remember in whom alone standeth our help, and to serve and obey, and trust in thee; that the dispensations of thy providence here may lead us to eternal happiness hereafter, through Jesus Christ, our Lord. Amen!

SOME TIME after, the good bishop drew up, in *perpetuam rei memoriam*, for himself and people of the island, the following

REVIEW OF MEMORABLE CIRCUMSTANCES*,

Previous and relative to the Action between
the English Frigates,

	Guns.
ÆOLUS, Commodore Elliot, - -	32
PALLAS, Captain Clements, - -	36
BRILLIANT, Captain Loggie, - -	36
and the French Frigates,	
BELLEISLE, Commodore Thurot - -	48†
BLONDE, - - - -	36
TERPSICHORE, - - - -	36

off the Isle of Mann, 28th of February, 1760.

* The candid reader will excuse a few short repetitions in this *Review*, of what his lordship had already noticed in the preceding letter to Dr. Monsey.

† The Belleisle was 136 feet long; 53 feet more in length than the Æolus.

I. In the first place it is remarkable, that, after one of the English officers had been expressing some uneasiness and dissatisfaction, at being so long detained in a port of Ireland from pursuing the voyage to their appointed station in the Bay of Biscay, a brother officer, having received notice of Thurot's fleet being at Carrickfergus, just as the wind permitted them to come out, observed, "I hope, sir, we have been kept here for some good purpose: for, if we can but get sight of the Belleisle, and his other two ships, we shall certainly take them." This Commodore Elliot took great notice of.

II. The same wind that permitted the English frigates to sail out of port, prevented Thurot's passing northward, as he would have done upon hearing the king's ships were so near; and obliged him to come southward, towards the Isle of Mann; where he was overtaken and attacked by the *Æolus*, and the two other English frigates, about seven in the morning, of the 28th of February.

III. The chief brunt of the action was exerted against Thurot's ship; which being much crowded, the numbers killed were very great: when lieutenant Forbes, of the *Æolus*, perceiving the Belleisle's deck pretty clear of men, most of whom were below in great confusion, jumped into her, with about twenty five sailors; struck the colours with his own hand; and found Thurot's

Above all, give us hearts to remember in whom alone standeth our help, and to serve and obey, and trust in thee; that the dispensations of thy providence here may lead us to eternal happiness hereafter, through Jesus Christ, our Lord. Amen!

SOME TIME after, the good bishop drew up, in *perpetuam rei memoriam*, for himself and people of the island, the following

REVIEW OF MEMORABLE CIRCUMSTANCES*,

Previous and relative to the Action between the English Frigates,

	Guns.
ÆOLUS, Commodore Elliot, - -	32
PALLAS, Captain Clements, - -	36
BRILLIANT, Captain Loggie, - -	36
and the French Frigates,	
BELLEISLE, Commodore Thurot - -	48 †
BLONDE, - - - -	36
TERPSICHORE, - - - -	36

off the Isle of Mann, 28th of February, 1760.

* The candid reader will excuse a few short repetitions in this *Review*, of what his lordship had already noticed in the preceding letter to Dr. Monfey.

† The Belleisle was 136 feet long; 53 feet more in length than the Æolus.

I. In the first place it is remarkable, that, after one of the English officers had been expressing some uneasiness and dissatisfaction, at being so long detained in a port of Ireland from pursuing the voyage to their appointed station in the Bay of Biscay, a brother officer, having received notice of Thurot's fleet being at Carrickfergus, just as the wind permitted them to come out, observed, "I hope, sir, we have been kept here for some good purpose: for, if we can but get sight of the Belleisle, and his other two ships, we shall certainly take them." This Commodore Elliot took great notice of.

II. The same wind that permitted the English frigates to sail out of port, prevented Thurot's passing northward, as he would have done upon hearing the king's ships were so near; and obliged him to come southward, towards the Isle of Mann; where he was overtaken and attacked by the *Æolus*, and the two other English frigates, about seven in the morning, of the 28th of February.

III. The chief brunt of the action was exerted against Thurot's ship; which being much crowded, the numbers killed were very great: when lieutenant Forbes, of the *Æolus*, perceiving the Belleisle's deck pretty clear of men, most of whom were below in great confusion, jumped into her, with about twenty five sailors; struck the colours with his own hand; and found Thurot's

rot's men preparing to throw their commander overboard, who had been just killed with the last broad-side, immediately after he had rejected the proposal of some of his officers to surrender. The water having risen fast upon them, through a hole pierced by a ball from the *Æolus*, the hardy Thurót said, "Never mind it; Go on," or words to that effect; which were no sooner pronounced, than he fell by a grape-shot through his breast.

IV. When lieutenant Forbes, now in possession of the *Belleisle*, sent notice to his captain, commodore Elliot of the *Æolus*, that the *Belleisle* was in great danger of sinking, by the increase of water in her hold, more than they could keep under by pumping; and when thereupon he was ordered to run her ashore on the North Strand of the Isle, where she most likely must have gone to pieces in a few tides; a daring foremast-man, one Thomson, of the *Æolus*, undertook to dive, with a plug of tallowed tow in his mouth, to search for and stop the leak, which could not be got at within side; and happily succeeding in the attempt, thereby saved both ship and crew.

V. If the glorious defeat of an obstinate enemy, who had long been the terror and scourge of these North seas, and was furnished with some of the best troops of France, purposely embarked for all the mischief that plunder and rapine could effect;—if their behaviour at Carrickfergus

rickfergus in Ireland, and elsewhere, was an evidence of such sort of destination, and by their pillaging, from the church-plate down to the very children's caps, and clothing of the poor, (which were found on board) may sufficiently certify what Manks-land was to expect, had they been conquerors: if the above-recited articles, taken together, may be deemed a particular Providence to this defenceless land of Mann; then may it justly be inferred, that its inhabitants have had the greatest occasion for thankfulness to heaven, and to the successful instruments of their deliverance, that hath offered since the commencement of the war!

VI. The engagement was both begun and decided within sight of the bishop's family and demesnes, before they were well sensible of their danger; for, no sooner were they *alarmed* with it, than *relieved*, by discovering the red flag conspicuously displayed above the white: and in a few hours after, the victors, with their captures, were all brilliantly ranged and anchored in Ramsay Bay; which had not been so honoured since king William with his fleet lay there, on his way to Ireland.

VII. The governour, and bishop, and principal inhabitants of both sexes, from all parts of the isle, hastening to pay their compliment of grateful acknowledgements to commodore Elliot, captain

tains Clements *, and Loggie, were received and entertained on board in the politest and most genteel manner imaginable : To the pleasure of which interview the uncommonly fine weather contributed not a little ; and the whole appearance was beyond expression joyous ; bating that allay, which naturally must arise from the melancholy sight of a number of French officers, and others, wounded and dying on board the Belleisle !

VIII. Another escape, equal to the first, must not be forgotten : viz. of our having twelve hundred prisoners landed upon us by the commodore, from a notion that here were places of confinement sufficient for their reception ; but which our governour happily prevented, by his gentle and prudent remonstrances : whereby the officers were convinced the consequence must be, that the prisoners would instantly command the whole isle, and its contents ; and afterwards seize on all the vessels in each harbour, to convey to their own country themselves and their plunder, which we had neither military force, nor power of any sort to obstruct.

Supremo, itaque, Victoriæ et Salutis Auctori et Moderatori, Gloria, et Laus, et Gratiarum Actiones, a Marco S. & M. reliquisque Monensibus, tribuantur! Amen.

* Who honourably retired, on the superannuated list of admirals of the Royal Navy, and died in 1797.

LETTER

LETTER XV.

REV. WILLIAM HANBURY, Rector of
Church-Langton, in Leicestershire.

THE candid reader will excuse the inserting of
an introduction to this letter.

About the year 1751, Mr. Hanbury commenced the execution of a design to encourage PLANTING, for the most benevolent purposes, and upon a very extensive scale. It met with various success, in proportion to the minds of those who heard of it, and according to their feelings, liberal or otherwise, upon a subject so new and ample.

In 1758, Mr. Hanbury published an "Essay on Planting," dedicated to the University of Oxford, where he received his education; and by this means his scheme became widely diffused. Many were the congratulations which he received in consequence; and he had the satisfaction to find it met with very general approbation from men of abilities; who no sooner were informed of its tendency, than they warmly extolled a plan so very honourable, on the grounds both of publick spirit and of pure philanthropy. "I was conscious," says Mr. Hanbury, "of the goodness and practicability of the scheme, and found it

D d

much

much approved of by all my learned correspondents at a distance, and by men of the first genius and discernment in the kingdom; who would not have flattered and encouraged me in the pursuit of it, had they known it to be merely visionary and ærial."

Amongst the variety of letters on the occasion received this winter, [1760,] one from the lord bishop of Sodor and Mann seems to demand a place here; as it not only shews the sense of that worthy man on the undertaking, but contains likewise a short History of some of the Customs in the Isle of Mann. The letter is this:

Bishop's-Court, Isle of Mann,
(*Per Liverpool,*) Oct. 1, 1760.

Rev. and worthy Sir,

Permit me, though an entire stranger to you, to pay you the tribute of my congratulation, on the benefit and emolument likely to accrue to the community, from the peculiarly laudable zeal you have exhibited to the publick, by your exemplary recommendation of the Theory and Practice of PLANTING.

I may, probably, have been the more taken with your scheme, and the sentiments set forth in your Essay on this subject, on account of my having resided for twenty five years in the well-cultivated and planted county of Hertford, and being within these five years transplanted to the Isle of Mann; where

where barren rocks and dreary mountains were the principal objects that saluted my sight on my first entrance; and where, even upon traversing every part of it, I found trees and hedges much scarcer than houses and inhabitants.

My excellent predecessor, Dr. WILSON, with whose character, I believe, I need not acquaint you, happily endued with every quality to render him a peculiar blessing to this country and people, among other manifold instances wherein this see was indebted to him, has left behind him a specimen of Mr. Hanbury's taste and genius, by a large plantation of trees about the episcopal manse *, where there was not a twig when he came to it. I wish I had not to lament the loss of the largest and best of them, taken down to help towards the expence of repairs, before I was aware time enough to have redeemed them; which I should gladly have done at double the price they were sold for. All the answer I receive to this lamentation, frequently uttered, is "that I shall soon supply the deficiency." This, God willing, I shall endeavour to do, though without the least hope of living to reap the benefit of my pains, as my predecessor did of his; who lived to have much use of his trees, both for pleasure and profit; and might

* An incumbent's residence; a parsonage; also the farm and land round the mansion, or dwelling-house. It is so called likewise in Scotland. See Boswell's Journal, p. 69.

have had more, but for an over-fondness to his vegetable family, so as to be often unwilling to part even with those, whose removal would have given advantage to the growth of the rest. He gave order, however, that one, of his own planting, should be used for his coffin; which, it seems, was accordingly fulfilled *.

And now, good sir, I must tell you how sorry I am for my distance from—my *brother-planter*, I must not say, who am, as yet, unqualified for becoming even a *pupil* to Mr. Hanbury. Leicestershire happens to be as unfortunately situated for my receiving much help from your nursery, as any part of England. Had I seen your Essay, if it were then published, when I was upon a visit to my native country, in the year 1758, I would have endeavoured to have made Market-Harborough in my way; in order to have paid my respects to the renowned horticultor at Church-Langton, even at the hazard of being received, for want of credential recommendation.

I herewith take leave to enclose a draught for five pounds; for which your gardener may send, indeed I know not well what; some sort of plants, or trees, as you or he shall think suitable to this

* “ His coffin was made from one of the elm-trees that he planted soon after his coming to the island; which was cut down, and sawed into planks for that purpose, a few years before his death.” Life of bp. Wilson, by Cruttwell, p. xci.

sea-breezed island, and its sandy, gravelly soil. But, unless you have opportunity of sending to Coventry, through which the Liverpool waggons pass, I know not how I can receive any of the produce of your goodly plantations, of any sort. However, I was willing to transmit my mite of encouragement to your noble design, and to bear a small testimony of my esteem for your propagating spirit, both earthly and heavenly *. And though I should never be able to receive any other return for my pittance of purchase-money, a few of your hints or instructions to a tyro in the art of planting, will be a sufficient compensation for my good wishes of prosperity and success to your promising undertaking for publick utility. A dozen or two of apple-trees, of the best sort, viz. nonpareil, golden-pippin, and French or Dutch pippin, or what you better approve, standard or dwarf, would be acceptable, if the conveyance above-mentioned be practicable; directed to the care of the post-master in Liverpool.

Flowers I have no great taste for, especially since I came hither; where I am obliged to be a tiller of land for *bread*. Next to necessaries, geraniums, honey-suckles and provence-roses are

* This alludes to Mr. Hanbury's excellent design, and his very sanguine hopes of extending the plan, when adequately successful, to the *plantation of virtue and morals* upon religious principles, by the establishment of charity-schools. See his Essay.

my chief cultivation in the garden. Of the first I have only four sorts, though Miller, I think, reckons forty, with very hard names. Mine, in plain English, are the *horse-shoe*, *rose-scented*, *variegated*, and *smooth-leaved*. If you have any other, unless they happen to be too trifling or unprofitable for *your* culture to regard, I should be glad of some slips; which by experience I find will do, though long out of the ground. I brought no other with me, and they have furnished me with increase. I generally house them in winter in my hall; for we Manks folks have not yet arrived at green-houses; though I think this is a shrub that very little needs such care, unless in places where frosts are severe, which is not our case. Winds, here, are more the planter's enemy than frost or snow. The effects of that remarkable wind of the 6th of October, 1756, which blasted several yards of the tops of most of my elms and ashes, still remain a disagreeable blemish, as well as probable damage to them; but, I know not how to consent to the hazard my servants are willing to undertake, of climbing to cut off the dead branches. All my trees will not purchase the life or limb of a fellow-creature, if any accident should happen.

Dr. Pococke, bishop of Ossory, tells me he thinks *firs* would thrive well in any, even the mountainous parts, of this isle. I have some, but do not much relish them. Sycamore, ash,
elm,

elm, or *abele* * do very well, where tolerably sheltered : but oaks are scarce with us, excepting what are dug out of the *Curragh*, or low lands ; where there are still some, and formerly were found in great plenty, and of considerable size †.

As our estates are moderate, every thing is proportionably so : but, as we have no mighty wealth, so neither have we extreme poverty ; and, consequently, no parish-rates ‡ for maintenance

* A beautiful species of the white poplar.

† This *Curragh* (like the Curragh of Kildare, in Ireland,) is a large tract of land, which runs the breadth of the isle, betwixt Ballaugh and Ramsay. It was formerly a bog ; but, since it has been drained, is become one of the richest parts of the island : and though the peat is six, eight, or ten feet deep, yet by husbandry and burning they have got a surface, which will bear the plough. Thus the same ground supplies the neighbourhood both with bread and fuel. In this place have been found very large trees, of oak and fir, some two feet and a half in diameter, and forty feet long, supposed by the inhabitants to have lain here *since the deluge* ; though Mr. Robertson inclines to think they were probably buried here by some violent concussion, subsequent to the æra of the Druids, after the close of the fourth century. Near Castle-Town, indeed, some traces of an earthquake, and of a volcanick eruption, have been observed : but tradition on these subjects is silent. "The oaks and firs," says bp. Wilson, "do not lie promiscuously ; but where there is plenty of one sort, there are generally few or none of the other." See his Short History. See also a curious letter from the Rev. Ja. Wilks to Dr. Ducarel, *Gent. Mag.* 1785. p. 503.

‡ "In the whole island, says Mr. Robertson, there is no publick establishment for sheltering the destitute, protecting

nance of the needy. Those few, who may be deemed such, are supported by voluntary collections, especially at the sacramental offertory, to which the whole congregation contribute; as well those who do not, as those who stay at the communion;—which I think a very commendable custom.

Every body, almost, hath land enough for cattle and bread-corn; but salt-herring and potatoes are the staple sustenance, to help out among the lower rank; and which being cheap and plentiful, *work*, more than is absolutely necessary, is what the natives are not very fond of*.

As to
Planting,

the insane, restoring the sick, or supporting the poor: yet in this country private charity is very liberal. In the herring-season the benevolence of the fishermen feeds the poor; and during the residue of the year they are supported by the weekly generosity of individuals. The Manks have the following generous proverb in their mother-tongue, *Tra ta yn derrey wought cooney lesh bought elley, ta see hene garaghtee*: that is, “When one poor man relieves another, God himself rejoices at it;” or, as it is in the original, “*he laughs outright*.” See Robertson’s Tour, pp. 18, 158.

* “Indolence,” Mr. Robertson remarks, “is a prominent feature of the Manks character: otherwise, the lands would be more universally cultivated, and manufactures more generally established. From what causes this hereditary inactivity may spring, I will not presume to say: but, it certainly derives new influence from the quiet of the lonely vales, and mountainous recesses, to which the greater part of the inhabitants are accustomed from their childhood.” Tour,

p. 153.

Planting, they think it to be a sort of *supererogatory improvement*, "which, they say, they may just as well be without, as their forefathers:" and the antediluvian timber, from under ground, has served them long for building; that is, for the few purposes they want it; viz. roofs and door frames. But luxury and splendour, to which this country for ages hath been a stranger, having of late increased much in the neighbouring kingdoms, begin now to find their way across the water; and some stately structures have of late appeared in the Port-Town *. When I say *stately*, it is comparative.

But,

p. 153. This, the best, perhaps, that can be given, is to be sure a very humane and a kind apology: but virtue, health, wealth, and happiness consist in action; and were I a Manks clergyman, my text to them should often be taken, and strongly enlarged upon, from such passages of a *Solomon*, and a *Paul*, as these. Prov. x. 4, xii. 27, xiii. 4, xxi. 5, xxiii. 21. Rom. xii. 11, 2 Theff. iii. 10. 1 Tim. v. 8.

* Douglas, or, according to the ancient orthography, *Duf-glaf*, is now the principal town of the island. The seat of government is at Castle-Town, about ten miles distant; but trade and commerce have rendered Douglas in wealth and importance greatly superior. The streets of this town are irregular; and a stranger feels surprized, on viewing several of the best houses hemmed in by so many miserable cottages. Several of these have, however, been lately demolished; and a spirit of architectural elegance seems now rising in Douglas; to which the Manks have many inducements, particularly from their easy access to some fine quarries of
limestone

But, I forget : Mr. Hanbury is a stranger to me, whilst I am writing as if we were old acquaintance. So long a letter, therefore, should seem to require some apology, were it not that your publick spirit and benevolent turn of mind are such, as will probably incline you to think it requires none. If your more important engagements will allow you time to acknowledge the receipt of it, you will thereby oblige your unknown brother, and fellow-servant,

MARK SODOR and MANN.

In consequence of this letter, Mr. Hanbury observes, " I sent my lord the fruit-trees he seemed to want, and some hundreds of small plants of different sorts of forest-trees, all in one matted bundle. The carriage was ready and strait from Coventry to Liverpool, by the stage-waggon ; and I was resolved to present his lordship with whatever he wanted ; and promised to send him young ware for this purpose, if he would plant

limestone and marble. About a mile from Castle-Town there is an excellent quarry of black marble, which is much esteemed by the natives for chimney-pieces, tomb-stones, flagging of churches, &c. " That lofty flight of steps leading to one of the noblest edifices in the world, was taken, says Mr. Robertson, from this quarry, and presented to the dean and chapter of St. Paul's cathedral by the venerable bishop Wilson." The houses skirting the banks of that fine river which forms the harbour of Douglas, have an air of superior elegance. See Tour, pp. 15, 16, 73.

the

the w
pleased
whole
orname
clump
the fe
This w
and is
tute of

" I
this w
thing t
much a
my sch
tred, n
howeve
wrote i
fore, ef
to be
shall b
and fat
acciden
of the
ton :"

THIS
allurem
fund, a
lowing
merit in

the whole island properly. His lordship was pleased to joke me, for talking about *planting the whole island*; but by that I meant no more than *ornamenting* it, by planting here and there a clump upon a distant hill, or land belonging to the fee, or where nobody could object to it. This would not be attended with much expence; and is what might be done in all places destitute of that graceful, but useful ornament.

“I could not continue my correspondence with this worthy man, as, from that period, I had nothing to give him an account of, but what would much affect him; namely, the attacks made upon my scheme by the violent torrents of *envy, hatred, malice, and all uncharitableness*. As soon, however, as the deed of trust was executed, I wrote him word, that we were then, and not before, established; and that our foundation seemed to be sure and permanent. For the future, I shall be always happy in reciting its progress, and satisfying him of any particulars that may accidentally occur.” See Hanbury’s “History of the Charitable Foundations at Church-Langton:” p. 110—119.

THIS very worthy divine having joined the allurements of musical associations, to help the fund, and further the spirit of his plan; the following apposite lines appeared, which seem to merit insertion.

“ On

“On the Rev. Mr. HANBURY’S PLANTATIONS,
and MUSICK MEETING.

So sweet thy *strain*, so thick thy *shade*,
The pleas’d spectator sees
The miracle on e more display’d
Of ORPHEUS, and his TREES.”

To shew how much at heart he held his benevolent plans, the following is extracted from a publication of the best authority. “Tuesday, 5th March, 1767, the Rev. William Hanbury, rector of Church-Langton, in Leicestershire, gave up the sum of £.1500, together with a share of his Plantations, in trust for the foundation of a very large and extensive charity *.” What pity, that any man thus blessed in his deeds, should have met with obstruction and contumely in the execution of them! He rests from his labours, and posterity shall embalm his memory.

* Gent. Mag. for March, 1767. p. 142.

LETTER

LETTER XVI.

From the Rev. PHILIP MOORE.

My Lord,

Douglas, Sept. 12. 1761.

I never, till this day, discovered the cause of such difficulty in coming at a ship's vane *: not the height of the mast; not the hazard of climbing; but another caprice, which your lordship would little suspect in a common sailor: viz. Superstition. They have a notion, that to part with a *vane* would be disastrous, and attended with unfortunate consequences; and would sooner give up a *sail*, or an *anchor*, than part with this their whiffing æolian index of the winds! A hungry lion, a tiger, or a bear, has more sense of fear than common English sailors; and yet, their panick is inexpressible, when their messmates, the rats, quit the ship! Storms and tempests, tornadoes, thunder and lightning, are easy and familiar to them. They will storm and enter a breach, with forty pieces of cannon pointed against them, dauntless and intrepid; and yet they are very slaves to the most senseless superstitions. Witness their horse-shoe nailed to the mainmast; not a

* For the purpose of placing it on the top of Mount Æolus, or "the Bow-sprit Tower," already mentioned.

single

single ship hardly in Europe, Asia, Africa, or America, without one : They would sooner plunge into the deep, once for all, than set foot on-board a vessel that wanted this talisman against witchcraft ; a superstition, perhaps, as unaccountable as the other, if we have not recourse to the poetick fiction of Neptune's producing a horse from the earth, by a stroke of his sceptre :

Fremmentem

Fudit equum magno tellus percussa tridenti.*

And yet, all this could not prevent a Guineaman from being shipwrecked here last Sunday evening, on St. Mary's rock, in our bay. This misfortune, however, is now laid to the charge of " our *unreasonable* discipline, and rigorous observance of the Lord's Day, in not permitting these *conscientious* people to set our porters to work ; to set open our warehouses, and let them take in their cargoes on that day !" And for this indulgence even friend Gr—— is a most strenuous advocate ; alleging necessity, in opposition to the command of God ; which, I told him, they would better first get abolished by Act of Parliament, and then they might do what they would : but whilst that good old law subsisted, they must be content to do here, as in England, and other Christian countries ;—trust to the Providence of God, and wait till Monday.

* VIRG. Georg. I. 12.

These Guinea-traders imagine they may take the same liberties here, as on the coast of Africa; and that once they leave England, they are no longer amenable to the laws of God or man.

*Quod libet id licet his, et quod licet id satis audent:
Quodq; audent faciunt; faciunt quodcunque molestum
est.*

I remain, your lordship's most dutiful and
observant servant,

P. MOORE.

LETTER XVII.

To the Rev. W. CUMMING, Stevenage, Herts.

Bishop's-Court, Isle of Mann, March 20, 1762.

Dear Sir,

It is high time I should acknowledge the receipt of your last favour. I am glad to hear of the encreasing stock of your household, of each sort: they are all, in their distinct places and relations, blessings of Providence, for which we ought to be thankful. I had great reason to be
so,

so, for *one* of the sorts *; in which, though I had great care, yet had I also more than merited emolument: and, had not Providence called me off, I had probably continued on in the same way.

I am, or shall be in a few weeks, entered on the eighth year of my present station; and, thank God, have enjoyed as much health as I can remember to have had in the eight years preceding. However, I cannot but have occasion to think, that I was removed at a critical juncture, when the double charge, of my pupils and a large parochial cure together, began to be too heavy for my weak shoulders †.

I have, indeed, in my new province as much care, but not quite so much labour; and am rather also in a less dependent state than that of collecting small tithes, and voluntary Easter-Offerings. The former you know the trouble of; and the latter, though never failing to produce me fifty pounds per annum, for twenty five years successively, yet, being at best but a precarious trusting to the good-will of numbers, of various tempers and dispositions, could not be supposed equal to a certainty. Though I must, at the same time, be ready to own, that, as they

* Alluding to the *Pupils* he received, while vicar of Hitchin: see MEMOIRS, p. II. It does not appear that the bishop had any children to live. See p. 278.

† "God tempers the wind," said Maria, "to the shorn lamb!"

STERNE.

were

were for the most part *voluntary*, there was a comfort in that respect, which was not always to be had from *legal demands*.

My provision here depends upon a large demesne, for we are at a great distance from a market; and were we nearer, even necessaries are not always to be had for money. But my farm, thank God, furnishes us with flesh, fuel, and bread-corn. We grind, malt, and slay, within ourselves: and as to fish, the sea produces us plenty; for we are a kind of amphibious creatures who inhabit this terraqueous isle.

I conclude this epistolary visit, long since due, with my blessing and love to my godson, and our joint wishes for the health and prosperity of you and yours.

I am,

Dear Sir,

Your affectionate Friend

and Brother,

MARK SODOR and MANN.

E e

LETTER

LETTER XVIII.

To Dr. DRUMMOND, Archbishop of York.

ON the STATE of the CHURCH, in the Isle and Diocese of MANN, in the PROVINCE of YORK. Presented to his Grace by the Lord Bishop of MANN, in July 1762.

Although I know it is sometimes said, that a person succeeds with disadvantage to an office, which has been filled by a predecessor of remarkably eminent qualities, I must take leave to think the reverse is nearer the truth; at least, with respect to the instance I am about to refer to; viz. my coming after the great and good Dr. WILSON, to this see of Mann: forasmuch as I find many excellent things ready done and established to my hands, in regard to the government of the church; besides the Example, which, by the traces he has left, his lordship still lives to shew me. This I endeavour, so far as I am able, to follow; though I am sensible it is, and must be, "*non passibus æquis.*"

Among the sundry good regulations, which my worthy predecessor formed and set forth for the benefit of this church, that was none of the least, which

which
stitution
clergy,
confirm
force,

With
bled to
Barrow
I have
regular
ception

The
only se
though
8 or 9
rate co
near tw

The
say, ar
nion o
and pur
ance or
especial
than fix
parish c
occasion
so rema
viour a
is feldo
whateve

which he has noted in a letter respecting the "Constitutions" passed in convocation by himself and clergy, in the year 1703; which he afterwards got confirmed by a statute-law of the land, still in force, and, as nearly as may be, duly observed.

With respect to the Clergy, I am happily enabled to give a different account from what bp. Barrow does of those in his time; namely, that I have found them, in general, a very sensible, regular, decent set of men, almost without exception.

The parishes, though few in number, viz. only seventeen, are very populous; the island, though of small dimensions,—35 miles long, and 8 or 9 broad,—containing, upon a pretty accurate computation, made since my arrival, very near twenty thousand souls.

The adult natives, to a man, I think I may say, are conformists to the established communion of the church of England; and so exact and punctual, for the most part, in their attendance on the public offices of divine worship, and especially at the sacrament, (there being no less than six hundred at the communion in a country parish church at Easter,) that there is little or no occasion for presentments on this head: and, so remarkably uniform are they in their behaviour at all parts of the divine service, that it is seldom known or seen, that any person, of whatever age or sex, fails of kneeling, where or

whenever the rubrick directs it, though it be on the bare, earthen, dirty floor; and that often with such inconvenience to themselves and each other, from the scantiness of room, that scarce a month passes throughout the year, without some one or other being carried out sick, or fainting: kneel, however, they will, be it ever so inconvenient. Whether this be owing to ancient custom amongst them, (for custom here in all things carries a powerful sanction,) or from the late good bishop's attention to this very article, who had himself, it is well known, a special regard to decency and order,—I cannot say; but so I found it: And it continues to be the practice of the native inhabitants of this isle, to observe a strict uniformity of reverent gesture, in their respective congregations; notwithstanding, as I before noted, the space for their reception and attendance in them is so narrow and confined, as not to contain, in some parishes, above one half, and in most of the rest, little more than two thirds of the people; who, from principle, have a desire, and from their parochial assessments have a *right*, they think, to be admitted to perform divine service in them*.

By

* Bp. Hildesley here adds, by way of note, the following curious copy of a church-warden presentment, from one of the country parishes in the Isle of Mann:

“The wardens present, that the church is not sufficient to contain the one half of the grown people of the parish;

so

By some benefactions, from the living and the dead, the people have been enabled to rebuild and enlarge three of their parish churches. And there we stop, and must stop, till Providence shall be pleased to raise up more friends, to assist us in so desirable and so charitable a work as this, of erecting places moderately convenient for the reception of a well-disposed people, to attend the offices of religious worship; in a country, where there is no law for *briefs*, for the purpose of rebuilding churches, as in England; and where, if there were any such method appointed, the circumstances of the inhabitants, especially in the country parishes, are far too low, to raise a sum of any significance towards it. This is one of the grievances which the diocese of Mann at present labours under.

Another, if possible still worse, is, their having neither *printed Bibles*, nor *Common-Prayer Books*, in the *native language of the country*;—a defect, I believe, which no Protestant church in Christendom feels, where they have established forms, besides the church of MANN: whence the major part of the people are unable to attain any knowledge of the genuine Scriptures, but

so that, by their scarcity of room, they be made uneasy in the time of Divine Service; and do not enjoy the intended benefit of their church-assessments.—Therefore we beg the court's assistance, to be redressed in this grievance."

what they receive from the *off-hand translations* produced by the minister in the desk, out of the English Bibles: and so, in like manner, of the *Common-Prayer*; every portion of which, consequently, must be varied, and more or less exact, according to the judgement, the diligence, and abilities of the officiating reader. How very defectively this part of the office must needs sometimes be performed,—by the junior clergy, at least, at their first taking orders, just after having been for some years versed in English and the learned languages, under an academick tutor bred in England,—any one may readily conceive.

This latter, as well as the former, I cannot but look upon as a melancholy circumstance of the Church of Christ established in this land;—a Church, which has the honour of being sixty nine years older than that of Bangor, in Wales; which is said to be the first bishoprick we read of among the Britons, and one hundred and fourteen years before Austin, the Monk.

The Manks people, in general, are naturally shrewd, of quick apprehension, and very apt to learn: and they would be, I am confident, extremely fond of perusing the Scriptures, if they had them, and were taught to read them, in their own tongue, as they are the *English Bibles*; which latter, numbers can do very roundly, whilst they scarce understand the meaning of a single sentence; nay, I might say, I believe, of some, a *single word*!

The

The use of a good book, in the Manks tongue, hath been sufficiently and happily experienced in this land, from the publication of the late bishop, Dr. Wilson's excellent "*Catechetical Exposition*, together with *Private and Family Prayers*," which is now re-printing, at the expense of a lady lately deceased in England *. And if the "*Christian Monitor*," a most useful book, now translating in the island into Manks, were to be printed and dispersed through the country parishes, and *one, at least, in each family taught to read it*, I am persuaded it would greatly tend to give them a due sense of real religion; and help them to dispel the remains of superstition, which, for want of more such kind of books, still subsists among them. But, how any of these great and good ends are now to be promoted or provided for, God only knows!

May the great lover of souls inspire the hearts of those of larger abilities, with a disposition to assist me by a portion of their bounty;—in like *manner*, though it should not be in equal *measure*, with what my two super-excellent predecessors have experienced: who, in the great good which they were enabled to do for this church and diocese, were in their times rendered happy, by the success which it pleased God to vouchsafe them,

* Mrs. Catharine Halsal.

in the applications they made to their friends in England!

Something, however, from my superior brethren, the archbishops and bishops, and other dignitaries, I will venture to flatter myself with the hopes of receiving. I would not appear to be an impertinently importunate supplicant; but cannot help being the more earnest in behalf of the poor people of my charge, as I have nothing of any kind to ask or to wish for myself; except it be, to be enabled to answer the ends of my present important trust.

A free boon, be it ever so small, will be gratefully accepted, towards carrying on the good purposes for which it is craved; and will be faithfully applied by him, who has the honour to subscribe, my lord, your grace's most respectful and obedient servant,

MARK SODOR and MANN.

N. B. Any benefactions, of which the PROPOSALS herewith sent shall be thought worthy, may be paid into the hands of Messrs. Drummond and Co. at Charing Cross; Sir Francis Gosling and Co. in Fleet-street; James Heywood, Esq. in Austin-Friars; or to the present bishop of Mann, in person, as shall be most agreeable to the several contributors.

L E T.

LETTER XIX.

From the ARCHBISHOP of YORK.

Bischoptborpe, August 14, 1762.

My good lord,

When I had the honour of seeing your lordship here, I was much surpris'd, in our discourse upon the state of religion in the Isle of Mann, to find that the general practice was, for the ministers in the publick service of the church to translate the Scriptures and the Liturgy off-hand, out of English, into the language of the island. The numberless inconveniences, both to the minister and people, and more particularly the danger of injury to the tenor of the sacred writings, and of our excellent Liturgy, by such vague translations, must be very obvious and disagreeable to your lordship, whose constant care and earnest zeal for the cause of religion in your diocese is well known. It will be very worthy of your lordship to recommend, and let me add my recommendation, to some of the more experienced clergymen of the island, to frame a plain translation of the Liturgy, which should be used uniformly throughout the diocese. It were to be wished too, that such parts of the Scriptures as are the most necessary, should be carefully translated by some able clergymen of the island; and that
such

such translations be also uniformly used. I understand that, at present, the Gospel of St. Matthew is the only part of Scripture extant in the language of the island, and even that out of print. I hope you will now soon be able to have the four Gospels and the Acts translated, and printed; and so go on through the whole, by degrees. These translations should receive your lordship's approbation, before they are used publickly.

To print these requires more expence than can be expected from the inhabitants; but your lordship's christian endeavours to procure a fund for this purpose, will, I hope, meet with the success they deserve. Books may be given, for the publick use of the parishes, and sold to individuals, at a low price, to be fixed by your lordship.

Some small religious tracts, translated and dispersed among the lower ranks of people, would be useful; and you have made a good beginning to that purpose.

With regard to the language to be used in the Publick Service of the church, it must differ, according to the different circumstances of the parishes. We have one, plain, general, apostolical rule to guide us; "*let all things be done to edifying, decently, and in order:*" and therefore, for the souls' health of the flocks committed to their charge, the ministers ought to use the language of the island, or English, in proportion to the number of their flocks that understand the one, or the other; and the mode of ascertaining the service

service in the most reasonable manner, according to this proportion, must be left to the determination of the bishop, upon the representation of each minister.

This is the spirit of the law in Queen Elizabeth's time, relative to the service in Wales; and it is now observed there, according to the different circumstances of the different parishes. Indeed, no edification can there be, in a minister's performing his duty in an unknown tongue; nor are there any means surer, than the use of our established Liturgy, if well understood, to create and cherish in us a sound, spiritual, and rational devotion. The people have a right to this; and to every effort of sincere affection for the salvation of souls, which is the true spring of all that industry and application, which is required in a minister of the Gospel of Christ.

To keep up a just sense of the christian religion in our hearts, and to fix in our minds a rational knowledge of it, is the fundamental principle of our reformation from popery: and for that purpose, I trust, there is a due attention given to education, under school-masters properly licensed. I hope the incessant workings of the papists have not introduced any of their schools amongst your people. This attempt is severely punishable by law, and would be of the utmost ill consequence, both in a religious and civil light; which ought to be considered seriously by parents, who are often too fond of putting their children under the tuition of foreigners,

The

such translations be also uniformly used. I understand that, at present, the Gospel of St. Matthew is the only part of Scripture extant in the language of the island, and even that out of print. I hope you will now soon be able to have the four Gospels and the Acts translated, and printed; and so go on through the whole, by degrees. These translations should receive your lordship's approbation, before they are used publickly.

To print these requires more expence than can be expected from the inhabitants; but your lordship's christian endeavours to procure a fund for this purpose, will, I hope, meet with the success they deserve. Books may be given, for the publick use of the parishes, and sold to individuals, at a low price, to be fixed by your lordship.

Some small religious tracts, translated and dispersed among the lower ranks of people, would be useful; and you have made a good beginning to that purpose.

With regard to the language to be used in the Publick Service of the church, it must differ, according to the different circumstances of the parishes. We have one, plain, general, apostolical rule to guide us; "*let all things be done to edifying, decently, and in order:*" and therefore, for the souls' health of the flocks committed to their charge, the ministers ought to use the language of the island, or English, in proportion to the number of their flocks that understand the one, or the other; and the mode of ascertaining the service

service in the most reasonable manner, according to this proportion, must be left to the determination of the bishop, upon the representation of each minister.

This is the spirit of the law in Queen Elizabeth's time, relative to the service in Wales; and it is now observed there, according to the different circumstances of the different parishes. Indeed, no edification can there be, in a minister's performing his duty in an unknown tongue; nor are there any means surer, than the use of our established Liturgy, if well understood, to create and cherish in us a sound, spiritual, and rational devotion. The people have a right to this; and to every effort of sincere affection for the salvation of souls, which is the true spring of all that industry and application, which is required in a minister of the Gospel of Christ.

To keep up a just sense of the christian religion in our hearts, and to fix in our minds a rational knowledge of it, is the fundamental principle of our reformation from popery: and for that purpose, I trust, there is a due attention given to education, under school-masters properly licensed. I hope the incessant workings of the papists have not introduced any of their schools amongst your people. This attempt is severely punishable by law, and would be of the utmost ill consequence, both in a religious and civil light; which ought to be considered seriously by parents, who are often too fond of putting their children under the tuition of foreigners,

The

The good character which your lordship gives of your clergy flatters our hopes : and the good inclinations of the people make it much to be wished, that every means were taken to cultivate the plain knowledge and plain virtue of the lower sort; and to keep up their *habits* of religion, which is the most effectual means of maintaining their *principles* of religion.

It were also to be wished that the churches of the island were sufficiently repaired, and enlarged, and kept clean and decent. Whatever failing there may be in these respects, it is, probably, above the power of the inhabitants to amend, as it requires expence. If your lordship shall think of any method, by a *brief*, or otherwise, to fulfil this good purpose, I will certainly do my utmost to co-operate with your lordship in this, and in every other of your pious intentions, for the sake of our holy religion, and the salvation of the souls committed to your charge. Allow me to be a fellow-labourer; always ready to give my most hearty recommendation, encouragement, and assistance.

Remember my affectionate compliments to the clergy of your diocese. In all your and their truly christian labours, my sincere wishes and prayers for your good success will attend you; always recommending you to the favour and protection of the Almighty.

Let me hear from you; and believe me to be, with the truest regard and esteem, my good lord,
your

your affectionate brother, and very humble servant,
R. EBOR.

L E T T E R XX.

To the Rev. JAMES WILKS.

I think it would not be amiss, if Mr. Register were to be at the trouble of taking a copy of the Archbishop's letter, and have it in his pocket, to obviate objections, as occasion may offer; such, as an evil spirit may suggest, which is never wanting to oppose and misrepresent good designs: such, for example, as it seems begin already to be raised, against what I, and my super-excellent predecessor, judged would be a blessing to this country;—as if *I* were about to ruin it, by introducing *Scotchmen* to our *best livings*, by means of the Liturgy and Scriptures being printed in the Manks tongue!

His Grace's opinion of the Proposals which I have been endeavouring to bring into effect, will, I hope, together with the late bishop's opinion, excuse, at least, if not justify and recommend my labours, for the good, and not for the destruction, of the diocese of Mann. Applause, or even acknowledgement, I neither seek nor expect; but I would willingly steer clear of blame and obloquy, for the pains I have been taking.

My conscience, however, acquits me of mal-intentions: it continues to concur with my real purposes of service to the people of my charge; and with the great Governour of all events I leave the success: in full confidence that I have acted the part, how imperfectly soever, of a christian Bishop,—the Father of a people committed to his care.

I have no need to subscribe this hasty scrawl. My register will easily guess the hand and heart of

THE WRITER.

THE occasion of this letter is not now clearly known. It came to Mr. Wilks the 28th of September, 1762, from the bishop, then in England; and was accompanied with a copy of the preceding answer from the primate of York. Whatever were the cause, to a man of Dr. Hildesley's mild temper it could not have been trivial.

For some time, after reading the above letter, the editor hesitated whether or not to give it to the press: but a young friend having brought to his recollection a remarkable circumstance, recorded in Mr. Boswell's Life of Dr. Johnson, (4to. Vol. I. p. 286.) he could no longer think of withholding it. It seems, some of the members of the "Society, in Scotland, for propagating Christian Knowledge," had opposed the scheme of translating the Holy Scriptures into the Erse, or Gaelick language. Dr. Leechman, a name gratefully and most deservedly celebrated in the Highlands,

Highlands, was the gentleman, to whose influence the plan was chiefly owing; and the opposition to it, we are told, arose from mere political considerations, of the disadvantage which might possibly result, from keeping up a distinction betwixt the Highlanders and the other inhabitants of North Britain. Informed of this by Mr. William Drummond, (as it is supposed,) a respectable bookseller in Edinburgh, Dr. Johnson wrote to him, with a generous indignation, the following letter. It was not intended, says Mr. Boswell, for publication; but it has as strong marks of the writer's sentiment and style as any of his compositions; and is, perhaps, one of the best productions of his masterly pen.

Johnson's-Court, Fleet-street, August 13, 1766.

“ Sir,

I did not expect to hear that it could be, in an assembly convened for the Propagation of Christian Knowledge, a question, “ whether any nation uninstructed in religion should receive instruction; or whether that instruction should be imparted to them by a translation of the Holy books into their own language.” If obedience to the will of GOD be necessary to happiness, and the knowledge of his will be necessary to obedience, I know not how he, that withholds this knowledge, or delays it, can be said to *love his neighbour as himself*. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance

rance produces ; as to him, that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwrecks *. Christianity is the highest perfection of humanity : and, as no man is good, but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit, for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime, of which I know not that the world has yet had an example ; except in the practice of the planters of America ; a race of mortals, whom I suppose no other man wishes to resemble.

The Papists have, indeed, denied to the laity the use of the Bible : But this prohibition,—in few places now very rigorously enforced,—is defended by arguments, which have, for *their* foundation, the *care of souls*. To obscure, upon motives merely political, the light of Revelation, is a practice reserved for the *reformed* ; and, surely, the blackest midnight of popery is meridian sunshine to such a reformation !

I am not very willing that any language should be totally extinguished. The similitude and derivation of languages afford the most indubitable proof of the traduction of nations, and the gene-

* How awful are our Saviour's sentiments on this head, see Matt. xxiii. 15, Luke xi. 52, EDIT.

alogy of mankind *. They add often physical certainty to historical evidence; and often supply the only evidence of ancient migrations, and of the revolutions of ages, which left no written monuments behind them.

Every man's opinions, at least his desires, are a little influenced by his favourite studies. My zeal for languages may seem, perhaps, rather over-heated, even to those by whom I desire to be well esteemed. To those who have nothing in their thoughts but trade, or policy, present power, or present money, I should not think it necessary to defend my opinions; but, with men of letters I would not unwillingly compound, by wishing the continuance of every language,—however narrow in its extent, or however inconvenient for common purposes,—till it is repositied in some version of a known book, that it may be always hereafter examined and compared with other languages; and then, permitting its disuse. For this purpose, the translation of the BIBLE is most to be desired. It is not certain that the same method will not preserve the Highland language for the purposes of learning, and abolish it from daily use. When the Highlanders read the Bible, they will naturally wish to have its obscuri-

* "There is no tracing," said Dr. Johnson, "the connection of ancient nations, but by language; and therefore I am always sorry when any language is lost, because languages are the *Pedigree* of nations." Boswell's *Tour to the Hebrides*, p. 273.

ties cleared, and to know the history, collateral or appendant. Knowledge always desires increase: It is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself. When they once desire to learn, they will naturally have recourse to the nearest language by which that desire can be gratified; and *one will tell another, that, if he would obtain knowledge, he must learn English.*

This speculation may, perhaps, be thought more subtle than the grossness of real life will easily admit. Let it, however, be remembered, that the efficacy of ignorance has been long tried, and has not produced the consequence expected. Let knowledge therefore take its turn; and let the patrons of privation stand awhile aside, and admit the operation of positive principles.

You will be pleased, Sir, to assure the worthy man who is employed in the new translation*, that he has my wishes for his success: and, if here, or at Oxford, I can be of any use, that I shall think it more than honour to promote his undertaking.

* "The Rev. JAMES STUART, late minister of Killin; distinguished by his eminent piety, learning, and taste. The amiable simplicity of his life, his warm benevolence, his indefatigable and successful exertions for civilizing and improving the parish of which he was minister for upwards of fifty years, entitle him to this tribute of respect; to the gratitude of his country; and to the veneration of all good men." See Boswell's *Corrections* to his first 4to. volume, p. 10.

I am

I am sorry that I delayed so long to write. I
am, Sir, your most humble servant,

XXX JAN SAM JOHNSON."

THE opponents of so pious a design, soon after
seeing this letter, relinquished their objections,
and the benevolent undertaking was allowed to
go on. In two subsequent letters, addressed to
Mr. Drummond, the Doctor reiterates his testi-
mony of approbation to the good work. "That
my letter, says he, should have had such effects
as you mention, gives me great pleasure. I hope
you do not flatter me, by imputing to me more
good than I have really done. Those whom my
arguments have persuaded to change their opi-
nion, shew such modesty and candour as deserve
great praise. I hope the worthy translator goes
diligently forward: He has a higher reward in
prospect, than any honours which this world can
bestow. I wish I could be useful to him. Be
pleased to let me know, from time to time, how
this excellent design goes forward." "I am glad
the old language is taught; and honour the trans-
lator, as a man whom God has distinguished by
the high office of propagating his word."

LETTER XXI.

To Dr. Monsey.

Bishop's-Court, April 30, 1763.

I cannot allow myself any longer to delay acknowledging my friend Dr. Monsey's two letters; the latter especially, as being a voluntary as well as seasonable act of charity to one, who feels himself, by more than half a less happy man, than he was some few months ago. My friends in England, indeed, have been very kind to me, in expressing their concern for the loss of my right hand*.

What I have preached and recommended to others, in like circumstances, I must not forget is equally my own duty. If Resignation, however, is to be understood to imply Insensibility, I doubt I am very faulty; unless your casuistical judgement shall acquit me of blame, for lamenting the stroke, so long as I forbear to repine or murmur at the Hand that gave it.

Amongst others, that have been so obliging as to remember me in my present distress, I have lately received a most affectionate letter from the

* By the death of his lady, on the 27th of February preceding; to whom the bishop was married at Hitchin, in October, 1731.

archbishop of Canterbury *, such, as I know not well how to answer, his Grace having so overpowered me with his condescending friendly manner of address. What am I, sir, that I should be thus highly honoured by the second personage in the British dominions! I should be glad you would answer it for me. I shrewdly suspect your being an occasion of this paragraph, “I wish you had published,—I wish you would publish, &c.” This, from a metropolitan of all England, you may easily conceive, has raised the Manks Bishop’s vanity to think better of his poor little *Manual* †, than at first he had any notion it could possibly deserve to be thought of. Pray write, or do, something to mortify me, or I shall charge my weakness to your account. To this I can fancy I hear you reply, “Do but *publish*; and you’ll soon find you have no need of any mortifying recipe from me, to cure the malady you complain of, from the honour done you at Lambeth.”

Your first letter, of sundry dates, shall have due regard paid to it, when time and disposition will permit: But at present, the number of addresses I am favoured with, on occasion of the

* The truly reverend primate, Dr. Secker; to whose memory such ample and exemplary justice hath been rendered, in the “Review of his Life and Character,” by his Grace’s late chaplain, Dr. Porteus, now lord bishop of London.

† The piece so called, in this and another letter, means his lordship’s first three catechetical *Conferences*, published in 1762, and already noticed in the MEMOIRS, p. 67.

great loss I have lately sustained, calls for my immediate attention. For, I am one of the old-fashioned folks, who often write, and always acknowledge, friendly condolences; which I think can never be disagreeable or impertinent. They are certainly consolatory and alleviating*, especially to one residing in a country where he is an alien. When once a man is forsaken or forgotten by his friends, the next best comfort to that of death would be, if possible, to forget he ever had any.

Whether it be owing to your frequent perusal of your favourite author, bp. Butler, or to the sufferings you have lately undergone in your corporeal system, or both together, I know not; but I observe your letters have much of the serious strain. The subject of your last, you will say, could not in common decency be otherwise. Be that as it will, sixty is an age for having an eye to futurity.

Whether a constant run of health, ease, and prosperity, would be most likely or not to draw our attention to that side of the pro-

* "Grief," says the elegant bp. Rundle, "is never talkative at first; but, after the sorrow has subsided a little, there is a melancholy pleasure in talking on the dear occasion of it; and, by frequently renewing it, to familiarise it to the thought, and make it not only more easily borne, but have a sort of honest pride in being able to bear it. I know not how, human nature often enjoys grief at last, and *turns the Poison itself into a kind of Cordial.*" Letter to Mrs. Sandys, on the death of his great patron, the bishop of Durham, 1730.

spect,

spect, which leads to eternity, is a question I am in no doubt how you would answer. Great as may be the advantage, which I pray God you may reap, to your spiritual part, from being afflicted with pains and ill health, I cannot at the same time help wishing,—selfish as it may be, that you may last as long as your life may be tolerable to yourself, and serviceable to your friends; among whom, with your leave, I desire to have the pleasure of rating the unworthy

M. SODOR and MANN.

P. S. The forms for the thanksgiving*, which his grace of Canterbury was so kind to send me, came but just in time for use; though not to prevent the expediency of my drawing up one, to provide against disappointment, from the uncertainty of a sea passage: but which, you need not doubt, I had the grace to lay aside, upon the sight of those from England.

My sister returns you her compliments, with thanks for yours. Will your daughter accept of mine?—

* In consequence of the definitive treaty of peace between Great Britain, France, Spain, and Portugal, concluded at Paris February 10, 1763.

LETTER XXII:

From THOMAS WALL, Esq.

*Corporation-office, No. 13, Paper-buildings,
Temple, May 2, 1763.*

My Lord,

I should have acknowledged the honour of your lordship's letter to me sooner, but was willing to defer it, till I could inform you of the fate of the three widows' petitions, mentioned in your letter to have been sent up to Sir Thomas Harrison: and it is with the greatest pleasure I can now inform your lordship, that they were all admitted to a pension of six pounds a year each. There are indeed five hundred widows paid eight pounds a year each; but in these are included the English widows only, from a supposition that six pounds a year in Wales, and in your part of the world, are equal to eight pounds a year in England, on account of the cheapness of provisions.

I do assure your lordship the receipt of your letter gave me a double pleasure: First, from your great condescension in remembering the particular incident that first made me known to your lordship, which I shall ever reflect upon with satisfaction: and secondly, as it gave me an opportunity of being instrumental in procuring a small addition towards the support of three de-

serving

serving widows of clergymen,—for such I am
 very certain they must be, otherwise they would
 not have had the sanction of your lordship's
 name; a name which, I can with much truth
 affirm, will always have the greatest influence
 with me, and I am very sure will not have less
 with the whole court. And as, from the admis-
 sion of the three widows, all doubts are re-
 moved, I shall hope for further opportunities,
 from your lordship's recommendations, to con-
 vince you how agreeable any commands of yours
 will be to me. I make no doubt but Sir Thomas
 Harrison has acquainted your lordship with all
 particulars, and has furnished you with proper
 certificates for these widows to receive their pen-
 sions; but, for fear he should not, I have trou-
 bled your lordship with enclosing some, which you
 will please to caution them to take particular care
 are filled up, and certified, agreeably to the form
 and directions, to prevent them the trouble and
 expence of their being returned: to avoid which,
 I have filled up one with fictitious names, which
 will be a direction to them for all future payments.
 The printed form need not be sent up, but
 one in writing agreeable thereto. I have only to
 add my wishes of health and long life to your lord-
 ship; and that you will permit me to subscribe
 myself, my lord, your lordship's most faithful,
 most dutiful, and most obliged humble servant,

To subscribe edit hris to edit edit
 Tho. WALL.

LETTER

LETTER XXIII.

From the Same.

My Lord, *Paper-buildings, July 31, 1764.*

I had the honour of your lordship's letter of the 18th. of last month, enclosing a petition in favour of Thomas Christian, to be put out apprentice to Samuel Fearon, of Liverpool, shipwright, with ten pounds. This I laid before the court, at their first meeting after Midsummer,—which time, and the first court after Christmas, are the only periods for granting petitions of this sort;—and the money was immediately granted for that purpose. Your lordship will therefore please to order the lad to be apprenticed accordingly, and let the £. 10, the consideration money, be expressed in the apprenticeship indenture as follows:—"Being charity-money, given by the Corporation of the Sons of the Clergy." This will answer two purposes: first, it will shew by whom the money was given; and secondly, it being charity-money, the master will be excused paying any stamp duty for it: And when the indentures of apprenticeship are executed, let the part executed by the master, with a receipt on the back of it for the money, signed by the master, and attested by the same witnesses who attest the execution of the indenture, be sent up to me; for I must keep the

the indenture as my voucher, and on receipt of it I will pay the money. I have only to add, that I paid the three widows' pensions, agreeably to your lordship's orders: and give me leave to assure your lordship, at the same time, that I shall never think any commands of your lordship troublesome to me; but, on the contrary, I shall esteem them a particular honour done me, and to which I shall ever pay the greatest attention. I am, with all good wishes for your lordship's health and happiness, my lord, your lordship's most faithful, dutiful, and obliged humble servant,

THO. WALL.

LETTER XXIV.

To the Rev. PHILIP MOORE.

Nov. 4, 1763.

Here comes my new valet, to implore your recommendation to some good body in Douglas, to receive him for a few weeks' instruction in the tonferial art. If Mr. Cubbon would condescend so far, as now and then to hear him *read* a chapter, and endeavour to cure him of *singing* it, he, and I too, shall be much obliged to him.

I sup-

I suppose there may be some, of as low station and abilities as Philip, fall under his tuition; otherwise, I should beg pardon for offering the lad to his notice: for, although I instruct him myself, it does not follow, that I must impose him upon others; unless I happen to catch them at my own house, and take the advantage of making them earn their dinner, by examining girls or boys that offer for my tuition*.

My young man carries a Manks Monitor in his pocket, and some think so good a book, read or not, may be a preservative. He brings you a couple; but I do not send them to towns, for fear of affronting them with a language they begin to be almost ashamed of. I would give five hundred pounds I were enough master of it to be able to translate; and I believe I *shall* give half as much, to promote the improvement of it in those who can. Here is another packet for you, to the archbishop of Canterbury and the Society, who are so zealous for the spiritual welfare of Manks souls; and therefore, for their sakes, I hope, as before, for the safe passage of both my addresses. The blessings of many are now upon me, for what I have already procured, and they seem almost ready to eat the Manks Monitors,

* See the MEMOIRS, p. 12, and the note of reference, p. 13.

which

which are now come amongst us *. I have sent but two dozen to each parish at first, to try how they go off: more will be ready when called for. I am just returned from a walk to Kirk-Michael seminary. Hester makes you both a low courtesy.

Your friend and brother,

MARK SODOR and MANN.

LETTER XXV.

From Archbishop SECKER †.

2 April,
20 Aug. } 1763.
6 Nov.

My Lord,

I had the pleasure, and a great pleasure it was, of reading lately a small book on Confirmation, which was immediately snatched from me. I wish your lordship would order me a copy, as I was told it could not be bought. I do indeed wish you had published, and I wish that you

* The first impression of that valuable work "The Christian Monitor," in Manks and English, came out in this year 1763, and was very eagerly received by the grateful natives.

† This is a fragment only of three letters, partly copied out by the Rev. Philip Moore from the originals; which, after much diligence of enquiry, are not to be found.

would publish, your "Plain Instructions," or Conferences; for why may we not, and why should we not, all advise each other? If any body should write against you, you need not reply. * * * *

I think there wants a *fourth* Conference*, on the Common Duties of Social Life, and the preservation of a right state of mind, in relation to them: without which, some may be led by you, to what you are far from intending;—to consider religion as consisting almost wholly in acts of worship and devotion.

Piety, in its true sense, is the first and great commandment. Many think external observances in religion to be piety; and, too many, to consist in the exercise of reverential affections towards God, though it prompt them very little, if at all, to imitate his moral attributes, and obey his injunctions, in relation to their fellow-creatures, and to the government of their own minds on ordinary occurrences. Perhaps they are induced by this regard for God, not only to abstain from gross vices, usually so called, but to do acts of charity also, and contribute to religious uses; and so far is well: but, by no means

* The bishop afterwards did this, and more, by publishing, in 1767, three additional Conferences, of that practical nature, which is here suggested by his grace of Canterbury. See the MEMOIRS, p. 67.

do

do they sufficiently consider their obligations as extending to every thing, in every part of life, and in their own breasts, in which there is a right, and a wrong. And hence they conceive themselves at liberty, in point of conscience, to act as they will, in multitudes of instances, where they act very much otherwise than they ought.

Therefore, I wanted your lordship to say more explicitly, and to dwell more upon it, "That religion extends its authority to every thing; to the most worldly, the commonest, the lowest things; and binds us to behave reasonably, decently, humbly, honourably, meekly, and kindly in them all: and that interfering so far, instead of being a hardship, is a great blessing to us; because, it interferes always for our good."

Excuse my delay; and I will not accuse your lordship of being too complaisant and complimentary; for I don't find that any thing I can say hath any tendency to mend you. If you mend of yourself, I shall be heartily glad of it. Write me *plain* letters, not *civil* ones: I am not civil to you: why should *you* be civil to

Your loving Brother,

THO. CANT.?

P.S. Your lordship's metropolitan has taken much pains this summer in his diocese, and is much
the

the better for it; as, I dare say, are his clergy and people. The bishop of Exeter * dares not yet venture into his diocese, having voted for the *cyder bill*.

LETTER XXVI.

To the Rev. PHILIP MOORE.

Bishop's-Court, Dec. 8, 1763.

Once more, thank God! I am safe arrived at my own country manse; with no accident in my travels, and little or no cold caught, after being two hours of three days successively in a damp church, pierced with sharp draughts of wind.

What my friends at Douglas heard of my indisposition was in part true: I was confined to my bed great part of one day, with a retching head-ache: But, when appointments are made, and business calls, I generally then exert all my courage, if able to stir; and bugbears about weather and sloughy roads are dissipated from my

* The Hon. Dr. Frederick Keppel.

imagi-

imagination; although, as with other people of our order, they are sometimes apt to terrify me.

Our brother Gill's leg, which was healing, has been obliged to be laid open; and flying gout in his stomach has rendered him almost unable to use a pen. I have engaged to exchange with Mr. Curghey next Sunday, if alive and well, for the service of Lezayre *; and am willing to continue to take my share, or perhaps more than my share, in supplying the necessities of the church, that I may not eat my bread in idleness in the land, where I am capable of being but of little use †.

I presume your Douglas assistant will be disposed to breathe a little northern air among his relations on this side, at the ensuing holidays, and then he will be at hand to try his voice at Lezayre. Has he made a Manks sermon yet? if he has not, 'tis fit he should; unless he is one of those geniuses of the South, who think the cultivation of that language *unnecessary*. If I were not fraught with full conviction of its utility, and with resolution to pursue my undertaking, what with the coolness of its reception by some, and the actual disapprobation of it by others, I

* Of which the Rev. John Gill was vicar. This gentleman had a considerable hand in the Manks version. See pp. 252, 253.

† In another letter he says, "The *necessities of the church* I have often heard of in this land, with aching heart!"

should be so discouraged as to give it up. This, I believe, is the only country in the world, that is ashamed of, and even inclined to extirpate, if it could, its own native tongue.

Corlett now stays by his own choice, in London, to see the Acts of the Apostles finished from the press; and therefore we cannot expect him much before Christmas.

As to the demurrer about the power of the *temporal keys* *, it is at present out of my hands. It appeared to be attended with as much difficulty to settle, as the power of the *keys spiritual* in the Bangorian controversy. I thought that point, when I was called upon to decide it, *coram non judice*; and so, lord chancellor like, I craved the assistance of more judges: a prayer, which was readily allowed by all present to be reasonable, but is not yet answered by those to whom it was referred.

What is going forward at Castle-Town, as an appendage to the great point, is out of my ken;

* The *twenty-four* persons so named, were anciently, and in certain respects are still, the representatives of the islanders. "They are so called," says bishop Wilson, "from their *unlocking*, as it were, the difficulties of the law." On important occasions they constituted the Grand Jury of the isle; were present at all trials, which might affect the life of the subject; and from the decisions of the common or municipal law, the injured might appeal to their jurisdiction.

I only hear a bit now and then. Wherever I am concerned to act, I am of the *hoc age* family, not of the *cunctatores*: the latter, I well know, are a flourishing race in this land; but I am an alien.

I think I have now noted every particular in both your letters, excepting your surprize at the phænomenon of a Dissenting teacher in the Church of England canonicals: On which I have only to observe, that their having taken up, may possibly be owing to those of our church having of late nearly laid aside the *black toga*, by hiding it under the *white* in the pulpit, and throwing it off, as soon as may be, when out of it.

Yours,

PHILOSTOLUS.

LETTER XXVII.

To the Rev. PHILIP MOORE.

Bishop's-Court, Dec. 13, 1763.

My good Friend,

I think it fortunate at this juncture, that you have occasion and authority, by being admitted a member, to write to the SOCIETY; and that

G g 2

you

you are as well qualified as any of our brethren, to signify your sentiments to the board, upon the design in favour of this diocese, which the treasurer and the rest of the members have been extremely generous to forward and promote. And, as some of my friends in England write me *they* propose to do, it might not be amiss, if you desired your guinea-subscription last paid might be applied to the like purpose. I suppose you know, that the members of the Society are to be addressed through their secretary, the Rev. Mr. Broughton. Our corrector, [Mr. Corlett], I suppose, is now nearly on the return; unless the *Acts* take up more time than one of the Gospels, as I fear it will. In your letter to Mr. Broughton, what will you say to the objection flung at us, by some, who were applied to for their contributions to the Manks impression of Scripture, &c.? "They are nothing but a nest of smugglers, and can have no religion!"

The dolorous account you give, of the marine disasters at your port, is very affecting indeed. The last is always the worst, and most dismal; because the impression is strongest. But what think you of that vessel, whereon the poor creatures hung almost within reach of the shore, and perished at last?—That night, I think, was a far higher storm. The most shocking part of all the scene is, the taking up the dead bodies: that a man would venture hard to save a *live* one,

is

is a noble instance of courage and humanity. If the danger was real, as you suppose and relate it, I think the names of those men who actually saved any lives, at the hazard of their own, should be transmitted with distinguished honour and applause to posterity, besides being handsomely rewarded for the present; especially, if they ventured without previous stipulation for the danger they were about to incur. Pray let me know, whether the persons saved have been grateful, so far as able, or not? It is too often found otherwise in such cases.

Will none of you gay citizens forego the meriments, and gambols, and fine feasting of the town at the ensuing holidays, to spend a week or fortnight with us two solitary foreigners at Bishop's-Court? Do but think you see the bishop and his sister, at each end of a table, eating roast-beef and plumb-pudding by themselves!!! Mr. Wilks, and family perhaps, we may get one day to us; but they have many of kin to visit and receive. What, if Mr. and Mrs. Black, weather and health permitting, should be so charitable as to bestow some of their surplus time on their brother and sister-foreigners here? Must none, but kindred by blood stir out to see one another in this land? for that they will do, from point of Ayre to port Erin*, men, women, and children,

* The two extremities, nearly, the Dan and Beersheba of the Isle of Mann. Port *Erin* is so called from its lying opposite to *Ireland*.

to visit their dear brothers, and sisters, and cousins. If *we* are not to be owned, for want of title to such alliance, I must endeavour to amuse myself with my *leathern* companions *; and, in other respects, to remain your exotick friend,

M. SOLUS.

LETTER XXVIII.

From the Rev. PHILIP MOORE.

My Lord, *Douglas, Dec. 17, 1763.*

I am extremely concerned that any body here, and especially that any Manks-man, should shew the least dislike to the scheme delineated in the printed Proposals. But let not this discourage your lordship, as I am persuaded that GOD, who hath put it into your heart, will also enable you to forward, and, in his own due time, to bring this great and good work to the desired conclusion.

* "An elegant sufficiency, content;
Retirement, rural quiet, friendship, Books;
Ease and alternate labour; useful life,
Progressive Virtue, and approving Heaven!"

THOMSON. *Spring.*

Your

Your lordship is pleased to dignify me with an undertaking, too ponderous, I am afraid, for my weak shoulders. To exculpate us of contraband dealings will not very easily be done, otherwise than as Cicero, in his oration *pro Milone*; candidly by owning the fact, so far as it is admissible; and then, by putting the saddle on the right horse, to make the best apology we can for our poor people, in the several parishes of the isle; who subsist, not by smuggling, but, like the honest industrious English peasant and farmer, by agriculture, handicraft trades, and manual labour. These, I think, may be fairly excepted, and proved to have as much religion as any people of their rank in any other part of the world. *These* are, properly speaking, "*our people*;" and they are those, for whose peculiar, if not sole benefit, your lordship's undertaking is calculated.

Such are my first thoughts: in support and aid of which, permit me to beg your lordship's assistance; as I am extremely diffident of myself, and have my fears about addressing so respectable and judicious a body of men as the Society for promoting Christian Knowledge, on so delicate a subject. I thank your lordship for putting me in mind of applying my annual subscription towards the good work in view, to which I shall devote it as long as may be necessary.

The labour of the bees * goes to Whitehaven the first fair wind, by a ship belonging to one of Mr. Sewell's parishioners, who engages to take care of and deliver it in safety.

I notice well your lordship's gentle rebuke about expatiating, &c. in letter-writing, to the neglect and omission of more material matters: but, I stick a pin there. All I can say, is, that old habits are not easily shaken off, and that I am kept in countenance by great names, and very good company.

My very good woman has her kindest duty and compliments to your lordship and sister; with thanks for your friendly desire of seeing us at Bishop's-Court. Sorry I am it is not practicable, on many accounts. As for the festivities usual here, they are pretty much laid aside; and as for what are or may be still practised, we take but a small share, and less pleasure in them.

Mr. and Mrs. Clare are very well; but I question whether any thing less than the episcopate, could induce him to *cross the Pyrenees*† at this season of the year.

Shall I beg your lordship's pardon for so long a letter, from your most faithful servant,

P. MOORE?

* Parts of the Manks version of Scripture; corrected in the island, for the press at Whitehaven.

† The hills lying between Bishop's-Court and Douglas, so called, in allusion to those on the continent.

LETTER

LETTER XXIX.

To the Rev. PHILIP MOORE.

Bishop's-Court, Dec. 21, 1763.

Now, Sir, in answer to your letter of the 17th, I have to observe, that I know of no Manks-man, who has shewn any dislike, as you seem to suppose, to the Society's printed Proposals; but, to the scheme of the poor wrong-headed bishop, for introducing Manks printed Gospels and Liturgy, several are disapprovers, both North and South, in this *Ellan-shaint*: as if he were intending to ruin the country, by extending the light of our holy religion to them who sit in darkness, for want of a Manks book, whereby to see, with their own eyes, the wonderful dispensation of God's revealing goodness to the sons of men.

But, that the printed Proposals were received coldly, is also too sure; and that by those, who, I should have thought, would have lifted up their hands and voices to heaven, in thankfulness for such providential assistance.

Discouraged! my friend; no! Those, or a hundred pails of water poured on my design, will never quench the living fire of my zeal to pursue

purſue it, ſo long as I have breath to ſpeak with, or a pen to write. The vaſt eagerneſs and joy with which the firſt ſpecimen has been received and fought for, have amply convinced me of the utility of my undertaking, had I no previous perſuaſion in my own mind, of the real benefit it muſt needs be, to the ſouls of the far greater part of the people of my charge. And when they come to have four Manks Gospels, and Acts of the Apoſtles, which are juſt now finiſhed, let the *native* railers againſt Manks-printing vent their remarks with as much wit and acrimony as they pleaſe; whiſt our *foreign* friends go on zealouſly to promote it with their truly Chriſtian contributions.

I will vouch for your having no need to fear writing to men like yourſelf. Mr. Broughton, the ſecretary, is a modeſt, humble, piouslly-diſpoſed brother, and to him you are to write: and the members, who generally aſſemble once a week, to receive letters and requeſts from their correſpondents, are, for the moſt part, arch-deacon Yardley their treaſurer, and a few more worthy clergymen and others, who are diſpoſed to give themſelves the trouble of going as far as Hatton-Garden*; where, I take it, the number is but ſmall, compared with their quarterly or yearly meetings, to ſettle accounts. And there-

* The office is now in Bartlet's Buildings, Holborn.

fore,

fore, w
the ma
don, t
know

Wh
names
mater
at. C
ſpond
I hav
from
notic
defig
jects
large

W
cles,
lanc
ſtrid
in o
feſti
the

*
Dou
ſhip
ſecr
ſerr
our
deſſ
ſtru
ma

fore, why you should be more solicitous about the *manner* of writing to your brethren in London, than to your brother at Bishop's-Court, I know not.

What "countenance you are kept in by great names and good company," for omitting to note material articles in letters to you, I can't guess at. Great names do not belong to your correspondents in this land: but, if one here be meant, I have only to say, you may possibly be not far from the mark. Sometimes, indeed, I do omit noticing certain articles; perhaps more through design than oversight; as being points or subjects, upon which I do not choose to enter or enlarge.

Whatever some may think of *pyrenean* obstacles, I assure you I have been near upon a balance, once or twice, whether I should not bestride my Manks *Bock*, to try to surmount them, in order to help a lame brother at the ensuing festivity. But, indeed, and indeed, my dear sir, the sight of that long-suspended edifice *, so zealously

* The new chapel, named St. Mark's, a few miles from Douglas; to the building and endowment of which his lordship was a great benefactor; and where, on its being consecrated, the Rev. Philip Moore preached the dedication sermon, from St. Luke, Chap. vii. verse 5. *For he loveth our nation, and he hath built us a synagogue.* Mrs. Hester Hildesley also, his lordship's sister, was very liberal to the structure after his decease. "It may be worthy of remark," says Mr. Feltham, "that there is no other Form for the

lously begun, for the honour of GOD, and the good of his church, so abashes and confounds me, that I know not well how to face my brother subscribers to that excellent, and once thought necessary work !

And now, it is time to say *manum de tabula*: not because of *length*, for that is an old-fashioned apology, the most unmeaning and unnecessary of any that ever entered into epistolary forms. The longest letter, of upwards of twenty pages, (for such I have by me from my English correspondents,) do not take up more than a quarter of an hour's reading: and who, ever, apologizes for a personal chat, that takes up more than an hour? But, having now paid my respects to every paragraph of yours, requiring notice, I am inclined to withdraw; making my best bow to your better-half, and assuring you that I am, dear sir, faithfully yours,

MARK SODOR and MANN.

Like some good gossip, who, when she is going, and *can't stay*, talks half an hour with the door in her hand; here I am still.

It may not be amiss, when you happen to meet Mr. Quayle, if you give him the satis-

the Consecration of churches, chapels, and burial-grounds, but that drawn up by bp. Wilton; which is so excellent a composition, that on similar occasions it has been adopted by some of our English bishops." Tour, p. 245.

faction

faction
packet
Steven
near h
I will
them.
within
with a
off so,
Thank
and be
hand h
And

I
I an
bodily
his gi
ackno
fore b
pain t
must

faction of knowing that I have received all my packets, as far as O inclusive. Tell Thomas Stevens when you see him, that when I am as near him as he was to the bishop not long since, I will give him my thanks in person for sending them. But I thought he would not have been within a few yards of me, without favouring me with a visit. His father would not have walked off so, without coming in to give me a *smieliam**. Thank him, however, for the care of my packets; and beg of him always to send them by some safe hand he can trust.

And so much for this long packet-paragraph.

LETTER XXX.

To the Rev. PHILIP MOORE.

Bishop's-Court, Dec. 26, 1763.

Dear Sir,

I am very sorry for Mr. Clare's sore trials from bodily pain; as I am, in some measure also, for his giving himself the trouble to write a letter of acknowledgement, for what was amply done before by your letter. But he will not even permit pain to dispense with his politeness. I think I must say to him, as his grace of Canterbury does

* Salutation.

to me, "Don't be so civil; I am not civil to you."

What "Life and Spirits" I might appear to you to write with, I can't say; but this is like to be far from a merry Christmas at Bishop's-Court. This day twelvemonth was the last, on which my poor dear entered my chapel! The thoughts of her sensible decline from that time, now come fresh into my mind; and affect me, if possible, more than at the time itself: perhaps, because the object of my concern was then existing; and there is a vast difference between being *very ill*, and being *quite gone*! Is there not, Mrs. Moore? You and I must be allowed now and then to fetch a gentle sigh; and then, we clear up again.

As to your compliment about my importance to this diocese, especially with regard to the design I have in hand, I note that it comes from a friend, too partial in my favour. What my enemies say, if I have any, perhaps may be more serviceable to me; by letting me see my real self, and thereby helping to humble me.

With the return of our best wishes to you, and to yours, which the season calls for, I am, dear sir, and madam, your affectionate friend and servant.

MARK SODOR AND MANN.

LETTER

LETTER XXXI.

To Dr. MONSEY.

Bishop's-Court, Jan. 14, 1764.

Your letters, my dear sir, in a string, Oct. 3 and 4, and Nov. 10, 19, &c. &c. 1763, made their appearance this day at a certain hostel, the sea-bound residence of an exotick ecclesiastick. "Now, thought I, for a full and complete answer to my last epistle of September, with notes, remarks, criticisms, and confutations." But, behold, after a most attentive perusal of what was before me, nothing less! I read and read the old *farraginem, eandem cantilenam*, of droll-dressing the doctors of the faculty of physick!

What if I should observe, that sharp wits have short memories, and will not be tied down to the drudgery of recollecting what they have written? or, that the writer's late sufferings in the flesh have added some years to his mind; and he claims the allowance generally given to persons advanced in age, to tell the same story every day, to the same hearers, with the same spirit and vivacity, as if every word and circumstance were as fresh as the return of a new day?

Although

Although I am not sure whether Dr. Monfey will claim this allowance, I must, however, take one for myself; and shall therefore look again, for fresh matter. Your lively genius, sir, may help you to a manner of telling old stories with an entertaining grace; whilst my dull pen (as I have no wit, to justify forgetfulness) must dip for something new; or it would drag, like a harrow through the clotted grounds that have been soaked with the last winter's rains. Excuse this heavy comparison, which the melancholy weather helped me to.

You say, "The shocks of your corporeal frame, which you have met with of late, have been received as merciful warnings of its mortality; and that the *appearance of death* awakened you into such thoughts and reflections, as afforded hopes that you had secured your more valuable treasure from the *power of his dart*!" I recite it, for my own sake, as having often experienced these remembrancers.—Joyful and Christian hopes! which, I pray God, may increase and remain with us, till hope shall be swallowed up in fruition.

But, why so quick a transition from the *sacred* to the *profane* classics? Touch, and away, from the former, and eleven lines from the latter? "O, quoth the doctor, a short hint from the one is sufficient to a *clerical* man. The XVth to the Corinthians, I doubt not, he has by rote;

but the Xth of Juvenal I am not sure he has ever read." Yes, Sir, I have read it often, and was in former days as fond of it as you; nor am I yet old fool enough to despise, or not admire it. But you will pardon me, if I now am rather apt to refer you and myself to the grand reservoir of better knowledge and comfort, to be had from the sacred pages; especially for all those, who are turned downward from the upper round of the ladder of life: not that I think application to these is to be deferred till then. Here is a little boy of fourteen, that repeated to me, without book, our Saviour's divine sermon, contained in the Vth VIth and VIIth chapters of St. Matthew; whilst at the same time I must confess, he is such a classical blockhead, as not to be able to say two words of the Xth of Juvenal.

I quite agree with you about the frivolous explicative apologies for *long letters*. If they are to those, to whom it does not become us to write them, apologies will rather increase than mend the fault, as thereby shewing that we are consciously guilty. With those friends, who mutually admit of paper-chatting on a par, excuses should be made for *short letters*; especially if they are to cross the seas.

What you lose of Grotius and Hammond by conversing with M. H, I cannot but be sorry for on your account. The best satisfaction you can have, poor as it is, for that loss, is the thought

H h

of

of entertaining and relieving a friend, in a solitary penfive mood*; in a country, where, though civilities are common to all, the people are so affectionately connected by ties of blood one amongst another, throughout the land. I am, dear sir, very affectionately yours,

MARK SODOR and MANN.

LETTER XXXII.

From the Rev. PHILIP MOORE.

My Lord, *Douglas, Jan. 21, 1764.*

When I can hear, at any hand, that your lordship is well, I am not so solicitous about hearing immediately from yourself; as well knowing you have other matters, of much greater consequence, to engage your time and attention.

* In one of his lordship's letters, addressed to Mr. Moore, and dated Aug. 30, 1760, after giving a particular charge about the safe conveyance of his packets to England, he feelingly adds, "The communing with my native country, and old friends, you may easily imagine is no small comfort, to a man transported to a foreign land. It is somewhat like *posibumous* life."

But

But your politeness, pardon me, may possibly be extended too far, in following the instruction of one of the best-bred men that ever was, by your condescension to men of low estate.

I heard of your lordship's achievements at Jurby before, from some that attended there; who were no less alarmed than agreeably surprized at your performance. I shall not wonder if the next news I hear will be, that you have read a chapter from the Gospels, or Acts, to some neighbouring congregation, in *Tchengey ny Marey*; from which the transition will not be very arduous, if you should pronounce a short discourse of your own, translated by your secretary into Manks. I judge, from the progress your lordship has already made, what you are further capable of doing; the ardour of your mind having done more than half the work, and more, a great deal, than ever was expected*.

I thank your lordship for the Manks Testament, and shall do my endeavour to answer your expectation; though, from what I can yet discover, there will not be occasion for many emendations: but I may be mistaken, as I do not pretend to a profundity of skill in our language, being only a plain Manks-man. My brethren, some of them, would persuade me to think otherwise,—*at non sum credulus illis*. They know not

* See "Memoir of the Church of Mann." App. p. 199.

my imperfections half so well as I do myself. I feel them; they don't.

I am glad, and so is more than me, that your lordship did not adventure to Lezayre, as was intended; and whoever dissuaded you from that expedition have our particular thanks. It was on that very account, to save you, more than any thing else, that I was so anxious and uneasy about Mr. Corlett's return from England. Glad he is come, to relieve guard, and thus make the service easier in the northern quarters.

I am, my lord, your lordship's dutiful servant,

P. MOORE.

LETTER XXXIII.

To the Rev. PHILIP MOORE.

Dear Sir,

Jan. 31, 1764.

I am obliged to Mr. Black for his readiness to admit me into partnership, with respect to news-trade. I have only to say, that I am content, and heartily approve of the town proprietors' having the first perusal. But, if the papers are lent

about

about to sundry other hands, when is poor Sodor to be supplied? He is very willing, however, to take his chance for that, and to admit of your taking the charge of transmitting them. The incessant trouble, indeed, that you will have in it, is my chief obstacle; which is answered, by your having had as much heretofore.

What you are pleased to call "small matters," perhaps are great ones in my estimation. Remember (at least *I* do) that I am an alien in a strange land; and, consequently, every favour or civility shewn me, I see with the magnifying end of the perspective. I am not of that sort, who think they have a right to every thing that is done for them.

Is not this quite *Manks* weather? the glass below much rain, from fair, in less than twenty-four hours! An arch friend of mine, in England, used to say of such, that "it was better than *no* weather;" and so let us be thankful, says

MARK SODOR and MANN.

LETTER XXXIV.

To Dr. MONSEY.

Dear Sir, *Bishop's-Court, Jan. 31, 1764.*

Your second page begins with "unknown causes and methods of cure," and ends with Don Quixote and Dr. Willis: and the next is about Hill's Bardana and Valerian; which I shall skip, having it already almost as much by heart, though perhaps not so much at heart, as somebody has the Xth Satire of Juvenal.

You shall have my answer to the article about Publick Worship in a future address, backed with the addition of better arguments in the letter you have communicated, for which you have my abundant thanks; and so should the author of it likewise, if I knew that the communication was with his, or *her*, consent,—for it is left me to guess whether male or female. I am not one of those, who think women are to be confined to a needle and thread-paper, as not being capable of writing even manly sense; and, therefore, I will attribute that excellent epistle to the sex I guess it belongs to: So excellent, I assure you do I think it, that you must excuse my not returning it,
till

till you shall give, or procure me leave to take a copy.

Had I not before now a persuasion of Miss Talbot's good taste, her recommendation of bishop Hall would have given me proof of it. To tell you truth, I thought, at first, the unsubscribed letter you favoured me with a sight of, was that lady's; till I found "I am *not known* to the author,"—or *authoress*, if you please, though I think that word sounds awkward: And I am too vain even of my small acquaintance with Miss T. to be inclined to think she would deny me the honour of it; though 'tis plain she really knows still less of your poor little friend, when she speaks of his desert. Your wit, I know, will help you to say, "N. B. *Desert!* may be, to be sent to America; that he mayn't have the opportunity and trouble of returning so often from that, as from his present transportation." To be recalled by translation to Old England, it is no small part of my settled comfort that I have not the least expectation. Quære, whether; (three or four excepted) there are any of my superior brethren, who in this respect are so happily settled in their minds? At present, my ambition runs no higher, with respect to this world, than to have the pleasure of one more triennial visit to Lambeth, to drink tea in the gallery; your frequent access to which, I can not but envy you the honour of. "But, to return," as you say.

H h 4

Dr.

Dr. Kennicott, I hope, meets with encouragement, equal to the importance of his undertaking; and if he does, I am little concerned to know whether he has “knocked down a bishop,” or not. I know one little tiny bishop will rise, in proportion to the encouragement he shall meet with, for administering *printed* GOSPELS to an ancient Christian Church, that has been destitute of them for *thirteen centuries!* a solecism in religion, perhaps as great as can be named: an *established Christian church*, without the Christian Institutes in the language of the country, yet within the metropolitan province of York: which, whilst large contributions are raising continually for furnishing the churches abroad, hath been long left to starve at home, for lack of knowledge! Such is the fact, call us Smugglers, or Christian Hottentots, or what you please. If you could name a hundred idle fellows, whose time is employed in running brandy, I can name thousands, that would go as far to fetch a *Manks* printed GOSPEL; which, God be praised, and our benefactors, is now brought home to them in part, and with a fair prospect of further supply.

I ask nothing of *you*, dear sir, toward promoting this most eminent of all the charities you have for some time heard of,—to give printed Scriptures to a Protestant Church of England; the only church in the Christian world without them, in the

the vernacular language: yet I rather expect you will make as much interest to get your name into the subscription, as you would for a ticket at a coronation, or an installation; because I am sure it will give you more pleasure. And you may, if you please, sling in that half-guinea I was pillaged of in passing through your gallery: for, though you were so kind as to restore the tooth that was stolen out of my head *, what was taken with nearly as much violence out of my pocket, is still behind; and, when recovered, will furnish four Manks Gospels. But, to be ra-

* See Dr. Monsey's letter, in this collection, of July 20, 1758.—That the dentist did his business effectually seems evident, from the durable impression it left on the good bishop's memory. The mode adopted by Dr. Monsey himself, for extracting his own teeth, is equally ludicrous and novel, if not extremely dangerous. It consisted, as he often told his acquaintance, in tying firmly a string of catgut round the affected tooth: the other part of the catgut was passed through a perforated bullet, and secured at the end by a strong knot. With the bullet, thus prepared, he charged a pistol; held it upward or downward in a suitable direction; and by touching the trigger, rid himself at once of a troublesome companion; and, to avoid the pain of a customary operation, hazarded far worse consequences, from the rapidity of so strange a process. We are informed, that although the Doctor never knew this operation attended with any ill effect on himself, he could hardly persuade any body else to adopt it.

ther

ther more serious,—for serious you can be, sometimes, as well as I*.

I am well aware, that asking charity for others falls very little short of the painful task of asking for one's self. The solicitor is abashed, and the solicited at a stand; almost as much as if really bid to stand! There are numbers of well-disposed Christians ready to do good; but, they like to do it at their own time, and in their own way. I knew human nature pretty well, before; and am still better acquainted with it, since my engagement in this work, and when I was last in England. I could not help smiling, to see how askew some of my superiors looked, when they heard what I was come about. From some, that

* This, among many other instances, is exemplified in the following extracts from a letter written by Dr. Monsey to Miss Talbot, in the year 1763.

"Their own lives," says he, "are the last, though the most necessary book that men choose to look into; for, in general, it is not pleasant reading: 'Tis, for the most part, very ill-printed, and they do not care to be at the trouble and cost of corrections and amendments." "It is hard to know when the ratifications of peace with heaven are signed; but 'tis of the utmost importance for a man to be solicitous upon every article." "It is a comfortable thing, when he who is sent into the vineyard, at the eleventh hour, is spurred on by joy and gratitude, to make the most of every moment of the twelfth; and one would think, that the least reflection that *an hour* may insure a happy *eternity*, would be enough to rouse a soul out of the deepest lethargy!"

I ex-

I expected to do great things, I had—only *good wishes*; and from others, where a civil word only was expected, I received three several sums, of fifty pounds, twenty pounds, and twenty pounds, successively, from the same hand; from a gentleman, whom I never saw before; to whom I introduced myself, to tell my story; and who, being a justice of the peace, might have taken me up for a vagrant beggar. Instead whereof, he set me at his own table, and sent a servant ten miles after me, with cash and drafts to the amount as before-mentioned. This, sir, was a LAY BARONET, who gave me as much pleasure as if he had offered me a presentation to a good living.

I do not mention this by way of stimulus to you, or any of your friends, but merely as an anecdote in my travels; for it was on my journey downward I took courage to call on SIR JOHN THOROLD in Lincolnshire*, whom I had never seen nor known but by character, and found him the man he was represented. So here is a digression for *your* digression, and on a far better subject than that of Bardana, or Valerian, relish it you as you will.

The papers of Proposals, which I have inclosed, be assured, dear sir, are not intruded upon you, to put you on that disagreeable task—I know it

* Whose seats, now his son's, are at Syfton, near Grantham, and at Cranwell, near Sleaford, in that county.

is disagreeable; the task, I mean, of begging. If there should happen to be *mollia tempora*, et *mollia corda*, et *plena marsupia*, that jointly occur to you, use your discretion; but don't let your good will for your friend put you to difficulties. If you should make no sort of use of them for the purposes intended, be assured, once more, I shall not expect even so much as an apology about it.

Only, in your next, just satisfy my curiosity, what a Ridotto ticket costs; and how long the pleasure of the purchase usually lasts?—and here endeth my Postscript to the Digression. Believe me yours, as ever,

MARK SODOR and MANN.

LETTER XXXV.

To the REV. PHILIP MOORE.

Bishop's-Court, Feb. 3, 1764.

I am heartily sorry for poor Mr. Clare. I wish I had any thing in my magazine of medicines that could serve him: he should command it,
even

even if I brought it to him myself: but that which you mention is too choice and uncommon for my reservoir.

Have you my Cornish history?—if not, I know not where it is. We have some curious thoughts here, you must know, of attempting an English and Manks Dictionary*; and thereby of recovering some of the many words that seem to have been lost in the latter tongue. The word *chumbach*, for power, is one: *posar* is manifestly English. I have been teasing all our connoisseurs for a derivation of *jushtal*, which, at first, to a man, they were at a loss for: but we, (observe WE) are now agreed, that it must come from *seose-jkeall*.

The Manks is a very ancient language, beyond doubt; and could we but get such a thing as an Erse Dictionary, we should be capable of improving, or rather restoring it. We have been able, with a little study and attention, clearly to make out the sense of every word in the Erse Lord's Prayer, bating two or three at the most: and the specimen I sent you is, if possible, still more intelligible.

Very formidable weather still! I hope it will mend, before somebody turns his face northward. Ralph, my gardener, says, by the way, that you used to remember to furnish him with predictions of the weather. Such is the force of pre-

* See MEMOIRS, p. 97; and Appendix, pp. 234, 239.

cedents in this country, that they proceed to custom, and then to prescription. My sister has given him an Almanack, but he says "there is no weather in it."

Once again, before I fold up the paper, I cannot help repeating my sympathetick concern for our poor brother Clare! I wish I had, or could prescribe, any thing for his relief. He has himself helped many; none of whom, I should hope, would retort the taunting proverb, "Physician, heal thyself*." I have often observed that the most eminent of the faculty are bad judges in their own case: insomuch, that even *I* have prescribed to one, who was of great repute in his way, at the place I came from. The best comfort I can propose to Mr. Clare, he will find in Romans viii. 18: not that I suppose him a stranger to such sort of comfort; but, if physicians, why may not divines prescribe to each other? I am,

Faithfully yours,

MARK SODOR and MANN.

* Luke iv. 23.

LETTER

LETTER XXXVI.

To the Rev. PHILIP MOORE.

Monday, Feb. 13, 1764, 12 o'Clock.

Dear Sir,

The vicar of German being just got hither, so far on his way home from Lezayre, although he seems to be in great haste, I will attempt to say something by him, in answer to yours; having no likelihood of conveyance to you, before Saturday, any other way.

You do me but justice, in supposing my concern for your indisposition. Allow me, however, not to despair of your and the weather's amendment being such, as to admit of your coming over to us.

These dreadful storms, so quick upon each other, give us but too much cause for fears. Oh, the Manks treasures to be lost! *Deus prohibeat!* But if they be, 'twill be but what we have in some measure deserved, by our indifference about them.

I was yesterday to perform at Ballaugh, to prevent Sunday-travelling by a Judge of the court; and if I had not, he could not have gone
yester-

yesterday. It is well I was boxed up in my return; for so high a storm of wind with rain I never saw.

I thank you for reminding me to submit to such weather: That I have, I suppose, for calling it "Manks weather *."

Your query, about an expected call to baptize, requires some from me, before I can answer it. How come Popish parents to desire baptism from a *Heretick*, in their supposition? and, why a *private* baptism, if the child be in health? Should they bring it to chapel, with sponsors, you will there ask the usual question; and should answers be doubtful, you know the form is appointed to be hypothetical; viz. "If thou hast not been already, &c."

As the German bearer's wings are on the flutter, so, you will say, has been my pen. I wish you can make out half the contents.

Your Friend,

MARK SODOR and MANN.

* Page 469.

LETTER

LETTER XXXVII.

To Dr. MONSEY.

Bishop's-Court, Feb. 28, 1764.

My dear Friend,

Instead of raising questions, as in your last, and doubts about the obligation to frequent places set apart for Publick Worship, I should have hoped, after reading my little Manual *, (if you did read it) you would have been solicitous only for a proper and advantageous manner of performing it; and would have been ready to have echoed David's song, "I was glad, when they said unto me, Come, let us go into the House of the Lord."

Whether you start questions on this subject for want of thorough persuasion, or purely to try what your transmarine friend can say about it, I am not quite sure. But of this, I am very certain: I knew a general of the army, and two gentlemen who had posts under the late king and late prince; and, with your leave, sir, an eminent *physician* too; who, I can be pretty confi-

* The Bishop's "Conferences, previous to Confirmation."

dent, were oftener to be seen in places of publick worship, than either at play, or the play-house. One of them I have myself seen twice in the week, viz Wednesday and Friday, at St. James's chapel; and yet, I did not perceive that he seemed to blush at being found there, any more than my Lord Archbishop, or Miss Talbot, when I was permitted to accompany them at Lambeth chapel. But enough on this head, unless your manner of stating it had been more apposite. I might, however, have given a better reason; viz. that I am anticipated by a more judicious correspondent, whose sentiments you have had the grace to communicate to me, and for which I must, once again, thank you. I could not forbear giving one of my most sensible clergy the reading of that anonymous epistle; who, at every sentence cried out "Charming!" But when I signified to him my belief that it was a lady's, he then dropped somewhat short of my compliment, by his supposing "no female capable of such a letter." He meant, I presume, no Manks female: but quære, on second thoughts, may not his be the higher compliment of the two, in concluding that none but a literate *male* could write so well?

What you next say of the *Habit of Swearing*, I have somewhere spoken to before; and perhaps rather more gently than it deserved. Indeed, you so consciously arraign and condemn yourself
for

for it, as to prevent the use or need of any rebuke,—from *me*, at least. With regard, then, to your confessed habit of profane swearing, I can truly say, I do not remember once to have heard you guilty of it*: If I had, I think I could not fail of being shocked into some notice of it. By the way, how much soever this forbearance in my company, of your elsewhere frequent custom, enhances your compliment to me, it greatly aggravates your fault; as it is a proof of your power to refrain, when you please.

Your better correspondent has precluded the necessity of adding what I might otherwise have to offer on this head. I shall only observe, that to swear before a Lady, and to forbear it before one formed of coarser clay, whom perhaps it might not pierce so sensibly, is, among others, an arduous problem for me to solve. But, to tell you a truth becoming a faithful friend, I once heard you accused of being apt to be guilty of *Indelicacy* in company with the sex; which at first surprized me, as being what one should not expect from any, but such as live in a *stablé*.

* Dr. Johnson, on this same subject, was hasty enough to be very angry with Dr. Percy, now lord bishop of Dromore, in Ireland, for advancing truly the same thing. Both were in some respects quite right; but in being so violently enraged with such a man as Dr. Percy, the *RAMBLER* was clearly wrong. See Boswell's Life of Johnson, vol. I. p. 306.

yard *. None bred elsewhere could well be guilty of such a degree of unpoliteness. The least infringement on the borders of modesty, however wrapped, or metaphorised, in the presence of women not known to be profligate, is surely an inexcusable offence! "Verily," says Dr. M's unbiassed judgement: "But what say you (quoth my corrected friend) to the vast number of your delicate shamefaced females; who frequent plays, which they know, or might know before-hand, must make them do violence to the muscles of their countenance; lest they should seem to understand, what the author, the actor, and the whole male assembly suppose they do, and intended they should understand?"—Here, I own, I am struck dumb; and have no reply to offer, unless it be, that the one they have it in their power to avoid; whilst the other, which is obtruded upon them in private company, they cannot always be aware of: And, therefore, the more cruel and unpardonable is it in the person, who takes the advantage of forcing a blush by surprise.

You rise above yourself, in what you say, at the top of your seventh page, about the Confines of

* Dr. Monfey about this time frequently resided at the house of his great friend and patron, the earl of Godolphin, in that part of St. James's called "The Stable-Yard;" which was formerly occupied for that purpose.

Grief and Repining, for the loss of friends; but then instantly you down again into the almost drained swilling-tub of Paracelsian four-sops. "Well," say you, "you must take one with t'other, if you hear from me: four and sweet together:" Of the latter of which I acknowledge your two next paragraphs are a specimen; the one seriously so, where you wish to die to sin; the other facetiously, where you are for spouting somebody into Wales. But, of this sort of contradiction, as you have been well reminded by a better hand, I shall spare my further remarks; and am, dear sir, yours, &c.

MARK SODOR and MANN.

LETTER XXXVIII.

To Dr. MONSEY.

Bishop's-Court, March 5, 1764.

I cannot help observing, my dear sir, in traversing your former long letter, that the notices bestowed on my poor paragraphs are quite ingulphed and lost on different subjects. "*Quicquid in buccam*, say you, for that." When you

leave your numerous digressions, and “turn to your friend,” then it is that I look sharp for something *ad rem*. For instance; Doddridge, whom I have pressed upon you once, twice, and I believe three times, and whose *Improvements*, at the end of his sections, are almost angelically Christian; in reply to this, not a single word! And even our Saviour’s recipes, to which I particularly referred you, receive little or no notice.

Your next paragraph I like full well, as containing sensible Reflections on the Security and the Wisdom of Early Repentance. What you cite, however, of the parable of the vineyard, I doubt will not hold, if applied to *late penitents*: For, although sinners should never be led to despair, since we know not the extent of God’s mercy; yet, forasmuch as you say, and I allow, that doctors in divinity, as well as those in physick, are fallible, I will suppose, at the hazard of my poor judgement, that the parable in question has no relation to late repentance.

Those who were called in at the eleventh hour received alike with them who were called in at the first hour: But *we*, who have been called at the first, if we defer our labour till the last, have no pretensions to receive alike with those, who have worked from the first hour of their call, and have borne the burthen and heat of the day.

day *. I doubt not, but if a sinner were to embrace the Gospel dispensation on the first hearing or knowledge of it, even at the hour of death, (which may properly be called the *last* hour,) he would be accepted. That, possibly, nay probably, was the thief's case; and therefore I see no reason to have recourse to the extraordinary circumstances, of the time when, and the person with whom he suffered. Besides, where, pray, does it appear, that he was not converted by what he heard whilst in prison?—since it is not unlikely but that thieves in those days, as well as now, might be for some time under confinement, before they were called to suffer. However, if his faith and repentance, commenced when they would, took place as soon as the terms were known or tendered, that, surely, would be sufficient for obtaining his pardon and happiness. I know, indeed, that some other learned expositors, as well as Dr. Monsey, lay a stress upon the uncommon circumstances of this companion of Christ in his sufferings: but, as we live in times of freedom of sentiment, I would crave leave to prefer the other solution, as above.

* The reflection of a judicious writer upon this subject is pointed and memorable. “*One* sinner, says he, was pardoned at the last hour, that none might *despair*; and *only one*, that none might *presume*.”

I am not fond of sitting for, or studying to solve uninteresting difficulties. The terms of accepting a penitent sinner, through the mercy of God in Christ, are plain, and easy to be understood by persons of the meanest capacity.

But, whether God could not, if he had thought fit, have saved sinners any other way; why he did not make us angels at once, instead of men; why he made the world no sooner than four or five thousand years ago; or sent a Redeemer into it so late as only 1764 years since; what is the precise meaning of *Hades*, into which Christ is said to have descended; or of *Σήμερον*, for the exact time of the admission of the penitent thief into heaven;—these questions, whether they be all my inquisitive friend M. M's, or only some of them, I am not ashamed to confess my incapacity to solve: Whilst I rejoice, and am thankful for that one, important, general truth, which much more nearly concerns us all to know, and to believe; namely, that “CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.”

I shall only add one answer more, to all enquiries of the like kind with those above-mentioned; viz. that God is all-wise, and all-just, as well as all-merciful; and, as I think I have often heard or seen you acknowledge,—is not obliged to gratify the frivolous, or, at least, the needless curiosity of his creatures. The ways and proceedings of infinite knowledge are not proper subjects to be dived

dived into and scrutinized by the shallow wit of man. "Seek not out the things that are too hard for thee, neither search the things that are above thy strength : but, what is commanded thee, think thereupon with reverence ; for it is not needful for thee to see with thine eyes the things that are in secret. Be not curious in unnecessary matters, for more things are shewed unto thee than men understand : for many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgement." Eccclus. III. 21—24. Here is a citation, in return for yours out of Juvenal. Mine, you will say, is not *canonical* Scripture, any more than yours : it is, however, such as is directed to be read in religious assemblies ; and if you are in any church or chapel, you may hear it at evening service, either on the 25th of March, or 24th of October.

And now, for your knotty question about Πνεῦμα, and Ψυχή, 2 Thessalon. V, 23. I will not pretend to say whether they be terms specifically different in essence, or only with respect to different qualities and dispositions of the soul, as *rational*, and *sensitive* ; which, when it obeys the dictates of reason, or conscience, may be called *spiritual*, and when otherwise, *sensitive*, or *sensual* ; as being, according to the latter sense, subject to the influences of the animal constitution.

Soul

Soul and *Spirit*, according to common acceptation in the writings of divines, are, I think, often used synonymously, or alternately one for the other: But, if the apostle meant a distinction here, which other parts of Scripture do not help to explain, I am content again to be thought ignorant of a meaning, which I hope and trust it is not necessary to salvation precisely to know. You are a curious man; and having posed the doctors of your own faculty, you are minded to try the skill of some of ours. It is a special text this, I own, which you have held forth to me, for exercising the conjectures of critical disputants.

As to those sins which have no connection with the body, such as pride, profaneness, malice, envy, and the like, and which, for distinction, are called *spiritual*; these the defects and corruption of our nature, and the suggestions of the evil-one, may account for. The method of cure, however, for the comfort of our patients, as well as of ourselves, is exhibited in much plainer and surer terms in *our dispensary*, than are those for bodily disorders in *yours*, whether it be the new or old; London or Edinburgh. *Watch*, and *Pray*, are two short directions; but, so very significant, that either of them neglected leaves us to perish! *Ask, and you shall have*;—what? An infallible sovereign remedy for all the distempers of your soul; viz. the guidance and aid of that Spirit, which

which is given to conduct us through the paths of Christian faith and holiness, to the land of everlasting life! Hear how it sounds, my friend, EVERLASTING LIFE! Look up, and pause awhile!—When the poor jailor put this question to the Apostles, “*Sirs, what must I do to be saved?*” the answer also was short and expressive; BELIEVE ON THE LORD JESUS CHRIST: that is, “Trust in the propitiatory sacrifice of His blood, for the remission of your sins past; and pay a sincere, although it should be an imperfect obedience to him, as your Lord.” An historical faith cannot be a saving faith; for, then, the devils cannot but be saved, since they cannot but believe that Christ died for sinners. It is amazing to think what long disputes and puzzling dissertations have divided the Christian world about *Justification*. If a plain man were to come to me to ask a plain question, for a plain text of Scripture proper for him to have in mind, and to regard, I should be apt to give him this; “*Let those who have believed in God, be careful to maintain good works.*” What! starts one immediately, *meritorious works*? Answer: “I said not so: I only give you St. Paul’s words, though rather, perhaps, in less strong terms than the original expresses words, which are a direction to Titus.” “These things I will that thou affirm constantly, that they who have believed in God, might be *careful to maintain good works.*” TIT. iii. 8.

If

If divine grace is to save a man, without any sort of endeavour to produce or maintain good works, would the Apostle trifle so, as to bid any man be *careful* to maintain them?—Whence I draw this observation; that he who said, “An ill Life is the worst sort of Herefy,” was no bad divine. But still, let us be careful also of presuming to think that there is any kind of merit in the best works we are capable of performing; still attributing the whole of our redemption from misery, and restoration to happiness, to the free bounty and mercy of GOD in CHRIST, who gave himself a ransom for lost sinners. We may wrangle out all our few days about nice points, and words, and phrases; and have our religion to seek at the close of them. One conquered passion, one subdued lust or evil habit, is worth a hundred volumes, even committed to memory, of critical remarks and distinctions about sundry points, of which our unavoidable ignorance will never be brought to account. That faith, which worketh by love, is, certainly, a true saving faith. What says our Lord? *If ye love me, keep my commandments.* And how is this to be done? By requests for the divine aid, sent up to heaven in publick and in private,—I say one, as well as the other; and by partaking of the ordinances which remind us of the unspeakable love of a dying Saviour. In *publick* assemblies, I say; forasmuch as the oracles of truth assure us, that it
is

is there Christ, by his spirit, is more peculiarly present. *Where two, or three, (and consequently where more) are gathered together in my name, there am I in the midst of them.*

These necessary means and instruments, my dear sir, of our growth in Christian holiness, are so plain, as to need neither a Grotius nor a Hammond to make them more so.

But this, you may say, is only like talking to *children*, and not unto *wise men*. Be it so; and you may call me a childish teacher, if you will; and so indeed I am, if conversing with and instructing children be childish *. If I had you
here,

* See the letter signed *Insularis*, MEMOIRS, p. 13. The above was always a leading feature in the pastoral character of this worthy prelate. Speaking in another name, as *Clericus Monensis*, "I have taken the liberty," says he, "to express my ardent wishes, that, agreeably to our diocesan's repeated and affectionate charges, we might concur in a zealous concern for exerting our diligent pains in the execution of this part of our office; namely, of instilling just sentiments and clear notions of religion into the minds of such docile Youth of our several flocks, as we can prevail upon to attend us for that purpose." This method of "*child-teaching*," as he elsewhere terms it, his lordship seems even to have preferred to what some would call more *manly* instructions; and this, he observes, if done to purpose, must be done in a familiar, easy, confabulatory way. "We should be for encouraging the access of the younger part of our flocks to us, beyond and oftener than the times fixed for Confirmation; especially since our bishop [*i. e.* himself] hath
so

here, I would endeavour, by God's help, to make a child of you. For, "*unless we become as little children,*"—as you read the sacred as well as other classicks, you know the rest. And you know also, that, indeed and in truth, I am, dear sir, your's most faithfully, and with much affection,

MARK SODOR and MANN.

LETTER XXXIX.

To Dr. MONSEY.

Bishop's-Court, March 13, 1764.

Dear Sir,

DREAMS, I readily allow, are inexplicable; and, happily for you and me, it is not our indispen-

so frequently and so earnestly exhorted us to a more than ordinary regard to this very point of duty; and has moreover signified his readiness to hold Confirmations, at any time and place throughout the year, whenever he shall be certified of a moderate number sufficiently qualified for it. It stands us in stead, concludes he, to do all that in us lies, by making the Youth of our respective departments the principal objects of our ministerial care." See Preface to the *Conferences*.

sable duty to account for them. Some suppose them to be a sort of reverie, not incident to sound sleep; something like what we must often have experienced awake; when a train of unconnected thoughts and imaginations intrude upon our minds, which may be termed *waking dreams*, being as far from our intention to call for, or to dwell upon, as the other. Those which occur in sleep may, possibly, sometimes point out and remind us of some predominant passion; and in that case, they may render themselves worthy of notice, and be of some use*. Nay, for aught I know, and if I may so speak, they may be *awakening warnings*. The power of interpreting dreams having long since been withdrawn, every one must be left to judge according to what he finds most probable. I dare not pronounce them mere nothings; but I think a too frequent or a superstitious regard to them should be cautioned against.

What those teachers mean who speak of Security and Assurance, I cannot say; but I have heard of a great and inspired apostle, who thus writes; *Not as though I had already attained, or were already made perfect: But I follow after; I press forward; I keep under my body; lest, when I have preached to others, &c.* These words do not

* "Dull sleep instructs, nor sport vain dreams in vain."

YOUNG.

found

found like *Affurance*, to which one would think a miraculously-converted apostle might have as good pretensions as any modern saint whatever. But, whether the teachers of this and such like doctrines are “mad,” or “rogues,” or “hanged,” (which, if we rightly understand them, I cannot give into) I do not know that it is my business to judge, or to enquire. That a fallible man may be in an error, I may be allowed to form my opinion; but, to enable me to pronounce whether he be sincere or not, I must have better evidence than at present I have opportunity to procure. To his own master, in this respect, I leave him to stand or fall.

I am now come to your last words,—not your *dying* words, I hope; although, comparatively, living or dying, they will be true; “I know nothing.” Suffer me to supply the *hiatus*, thus, “nothing as I ought to know; though I am desirous of knowing more than I am able, or than is fitting for me to know, in these lower regions of darkness; where, dim-sighted creatures as we are, we must be content to see only as through a glass, and that very imperfectly.” The present time is for the exercise of faith and hope, which lead to the regions of never-fading light and glory. For these let us patiently wait, and in earnest prepare; and that we may finally obtain them, God of his infinite mercy grant!

I think

I think I have here, by snatches, returned you in quantity, how short soever it may be in value, for the favour of your last long journal. You may ask, if you please, whether these are sermons or miscellanies? In point of length, either. This, indeed, closes like a sermon; but the whole taken together are neither this nor that. Light, as either of their intrinsick weight may be, I wish that neither of my inclosures be too heavy for your patron's privilege of postage*.

As to the real Sermon, you are not obliged to read it: but if you do, and it affords any profitable hints, as it possibly did to some of the hearers when I preached it, thank God, and not the unworthy author; and do not injudiciously fancy that I meant or intended a comparison, or a personal application, by sending it to *you*. You will certainly allow there is something singularly affecting in *the dying man's address to his old companions*; the original of which, in his own hand, I have by me†. Excuse my obtruding it upon

* Lord Godolphin.

† This refers to a valuable funeral sermon of his lordship's, preached at the burial of Mr. Green, of Hitchin. It is now in the hands of the editor, together with several others; and we regret the want of room to insert them in this work. What the bishop observes of the dying man's address is most literally and feelingly true. Dr. Young had meaning, when he wrote,

"Men may *live* fools; but fools they cannot *die*."

you, as you have already excused what you before received from me in print *. If you *seriously* want any more, you may command them. This offer supposes that you have more serious friends than I know of.

Be so good as to dispatch a card to the post, certifying me that these papers are not dropped on the turf at New-Market, nor in the mall of St. James's Park ; and that all three packets are come safe to your hands. They have lain by me for some time, as you may see by the first date, owing to the anxious suspense I have been in for my sister's life, the chief remaining earthly comfort in this land. I shall not send you her case, as you have given up all but the curing of a wart. She has been confined seven weeks to her chamber, and is now but beginning to mend. Accept her compliments, and believe me, as ever,

Dear Sir,

Your affectionate and faithful,

MARK SODOR and MANN.

* His lordship's first "Three Conferences ;" published in 1762.

LETTER

LETTER XL.

To the Rev. PHILIP MOORE.

Dear Sir,

April 2, 1764.

I returned yesterday evening about six from Lezayre, in as bad road as ever I passed that way; after having been twice in the desk, twice in the pulpit, and once at the font. What good I might do within side the church I cannot answer for; but what I did out of it, you will allow to be somewhat, in reconciling the vicar and his son's chaftiser; and thereby preventing all further process at law. I made them shake hands, and promise not to revive the cause *uno verbo*, on either side. If I had done nothing else, the trouble of my journey is well paid. Alas! the trouble of all the duties I perform in the whole year, when put together, will weigh light in the balance!

My whole heart is upon Manks translations: *Hic labor, hoc opus est*. A poor woman in this parish, upon her son's reading a chapter to her, cried out, with great exultation, "We have *sit*

K k 2

in

in darkness till now !” I don’t know what the Manks word is for darkness *.

I believe I shall prevail on Mr. Curghey to undertake the Liturgy. I have circulated a letter to the clergy on this head ; and it would grieve me to the very soul, to find them slacken or cool in an affair, which, till it be zealously regarded, we shall scarce deserve the name of a *Christian* community. Even the Papists allow Scripture to some of their adherents ; whilst we, Protestants, till now, had it not. What is read to the people from the desk is but a small portion, viz. such lessons only as occur on the Sundays, for holidays have but few hearers. And what sort of Scripture ! for as to the word of GOD, which some young readers dispense, I leave you to conceive, who know more of the matter than I do. Some, however, have been so ingenuous as to confess, “ it was not *true Scripture* that they gave.”

I pray GOD to open the eyes, and enlarge the compassion of the Christian ministry, in this part of what is called “ *Christ’s Church Established !*” I think the portions of Liturgy that are done should be sent in hither ; and I could heartily wish, and do heartily pray, that every parish minister would proceed in earnest with his Remarks on the Gospels and Acts already printed † ; for till that is done, the liturgy, I doubt, will be re-

* *Dorraghys.*

† See the bishop’s circular letter, p. 219.

tarded. *Hoc age, seduliter!* should, I think, have been inscribed on the first blank leaf. I told my register * to-day, that I thought all the ecclesiastical business should stop, and give way to this; and were I to suffer ever so much on that account, I should glory in my sufferings.

But, why do I say this to *You*, who are with me in heart and mind? It should be said rather to those, who are indifferent in their great Master's cause. The whole is in the hands of the Great Ruler of hearts: and if, for our sins, He does not choose or think good to move *them*; or if it be because their president in spirituals, who presumed to accept the province, is unworthy of it, or unequal to it; we may still be sure of one proposition, "*The Lord is righteous, &c.*" Exod. ix. 27.

Somebody, you know, told me, that "I spend my breath,"—to little purpose, she left me to supply; and I know one, that talks of "wearing myself out." But, pray, won't the *attorneys* wear themselves out too? each of whom, I dare say, spends more breath than you or I, within the year.

I have scarce room left to add a material article; to tell you, I think my sister gains ground, if that can be said, whilst confined to her chamber.

Blessing, and love, and every thing you wish, from

MARK SODOR and MANN.

* Rev. J. Wilks, the worthy vicar of Kirk-Michael.

LETTER XLI.

From the Rev. Dr. LELAND.

My Lord,

Dublin, June 27, 1764.

I have received your most obliging letter of May 11, together with the three guineas you so generously sent me. The expressions of your esteem and regard are very acceptable to me, as they come from a person of your lordship's real worth, and excellent character; though I must confess it humbles me, to reflect how much I fall short of what your lordship and others of my friends are apt to conceive of me. I hope, however, I can truly say that my intentions were upright; and if I have been in any degree instrumental to serve the interests of religion, to God be all the glory!

I am informed that a club of Deists have been busily employed in drawing up an answer to some part of my View of the Deistical Writers *. It was designed to be published this last Spring, but they have thought proper to defer it.

What-

* A well-known work, and justly of high esteem; the fourth edition of which was published in 1764, two volumes, 8vo. by Doddsley and Longman. It consists of thirty-six letters, addressed

Whatever becomes of any attempts of mine, I am satisfied that our holy religion, as delivered in the Scriptures, is established on solid and unmoveable foundations, which all the malice and subtilty of its adversaries shall never be able to subvert. But, it is a thing I can hardly account for, that any persons, who would be thought to have a regard for the interests of virtue, and the good of mankind, should labour, with an indefatigable zeal and industry, as far as in them lies, to banish Christianity out of the world, and to set men loose from the sacred obligations it lays them under.

I wish your lordship all manner of success in the prosecution of the excellent design you have formed, of getting the Holy Scriptures, or some portions of them, rendered into the vulgar tongue of that people, whom Providence has put under your pastoral care. This is the most likely means of leading them into the right knowledge and practice of religion.

That the God of all grace may bless your pious and benevolent intentions and endeavours for the edification of his church; and render you eminently useful in that part of his vineyard

addressed to the author's friend, Dr. Thomas Wilson, rector of Walbrook, and prebendary of Westminster, son of the exemplary bishop of Sodor and Mann. See p. 269.

in which he has placed you, is the sincere and earnest prayer of, My lord, your lordship's most obedient and obliged humble servant,

JOHN LELAND.

In the decline of life, Dr. Leland published another very elaborate work; intitled, "The Advantage and Necessity of the Christian Revelation, shewn from the State of Religion in the Ancient Heathen World; especially with respect to the Knowledge and Worship of the one true God; a Rule of Moral Duty; and a State of future Rewards and Punishments. To which is prefixed a long Preliminary Discourse on Natural and Revealed Religion:" in two vols. 4to. These important subjects, which others had but occasionally handled, the valuable writer has treated at large, with the greatest accuracy and candour. The cool and dispassionate manner in which his "View of the Deistical Writers" has discussed their positions, and his masterly refutation of them, have contributed far more than the captious zeal of warm disputants to check the cause of Atheism and Infidelity. Not only his learning and abilities, but his amiable temper also, his great modesty, and his exemplary life, have recommended his memory to general esteem and affection. Dr. Leland was born in 1691, and died Jan. 16, 1766; aged 74.

LETTER

LETTER XLII.

From ARCHBISHOP SECKER.

My Lord,

Lambeth, July 3, 1764.

The late bishop of London, Dr. Sherlock, hath given five hundred pounds towards settling a bishop, or bishops, in America *; for which also a fund of 7000*l.* in stock has been appropriated, in consideration of that evidence of its utility which has been laid before the publick. I dare not promise success in this or any other scheme for the service of religion in those distant parts: The bishops use their best endeavours, and the king's ministers appear, so far as one can judge from their words, hitherto well disposed. If that prove otherwise, we must wait God's good time. But, if our request should be granted, where shall we find proper men? and yet, unless we do find such, inexpressible harm will be done,

* "It is very remarkable, that notwithstanding the violent opposition to the measure, when the primate espoused it, no sooner did the American provinces become independent states, than application was made by some of them to the English prelates, to consecrate bishops for them, according to the rites of our church; and, in consequence, *three* bishops were actually consecrated here, some years since, for *Pennsylvania, New-York, and Virginia.*" See the lord-bishop of London's Life of Abp. Secker, pp. 60, and 67.

instead

instead of good. Do you know any body, I would say to any one else, like yourself? I wish we had you in England: I wish the Americans had you: In short, I wish you could be multiplied. Think as you will of this; you must however think with me, that seriousness, and diligence, and zeal, joined with prudence and mildness, are in these days rare qualifications. Indeed, the mere *learning* requisite for our profession is become uncommon; and our Universities teach more of any thing else than that.

The expence of schools and colleges is grown so great; and the hopes of a decent provision, amidst the increasing number of pluralities, are so small; and the chance of getting any thing by merit is so inconsiderable, that it is terrifying to think what will become of us. Pray, doth your lordship educate young people for orders; or how are you supplied with ministers? I suppose it is cheap living in your island: will you give us leave to send you over a number of lads, to be taught their business at a moderate expence; and then return to serve small cures? It would really mend the clerical race amongst us very much, provided your lordship will but take care to live a great many years, in health and good spirits.

I am, my lord, yours, &c.

THO. CANT.

LETTER

LETTER XLIII.

To Dr. MONSEY.

Bishop's-Court, Sept. 29, 1764.

Where does it appear, my good friend, that I am either displeased or disappointed, at your not having extracted gold from a rock, bound up with iron bars; into which when you attempted to peep, and try to catch some scattered ore, that might chance to be about the mouth of the cavern, the order "to take what you pleased," no doubt, gave you expectation of receiving at pleasure: Till, behold! the door was on a sudden shut; and an order came forth from the Great Superintendent over all earthly treasures, and earthly purposes, that the inferior steward of this mine should be set down in those lower regions, where intentions and offers are no more?

Till I knew that application had been made, I could not expect any thing; and so soon as I read, "what you, or what the bishop, pleases," I noted down "nothing." I had been no stranger to the like compliment from other hands, and understood it perfectly. It is an old,
well-

instead of good. Do you know any body, I would say to any one else, like yourself? I wish we had you in England: I wish the Americans had you: In short, I wish you could be multiplied. Think as you will of this; you must however think with me, that seriousness, and diligence, and zeal, joined with prudence and mildness, are in these days rare qualifications. Indeed, the mere *learning* requisite for our profession is become uncommon; and our Universities teach more of any thing else than that.

The expence of schools and colleges is grown so great; and the hopes of a decent provision, amidst the increasing number of pluralities, are so small; and the chance of getting any thing by merit is so inconsiderable, that it is terrifying to think what will become of us. Pray, doth your lordship educate young people for orders; or how are you supplied with ministers? I suppose it is cheap living in your island: will you give us leave to send you over a number of lads, to be taught their business at a moderate expence; and then return to serve small cures? It would really mend the clerical race amongst us very much, provided your lordship will but take care to live a great many years, in health and good spirits.

I am, my lord, yours, &c.

THO. CANT.

LETTER

LETTER XLIII.

To Dr. MONSEY.

Bishop's-Court, Sept. 29, 1764.

Where does it appear, my good friend, that I am either displeased or disappointed, at your not having extracted gold from a rock, bound up with iron bars; into which when you attempted to peep, and try to catch some scattered ore, that might chance to be about the mouth of the cavern, the order "to take what you pleased," no doubt, gave you expectation of receiving at pleasure: Till, behold! the door was on a sudden shut; and an order came forth from the Great Superintendent over all earthly treasures, and earthly purposes, that the inferior steward of this mine should be set down in those lower regions, where intentions and offers are no more?

Till I knew that application had been made, I could not expect any thing; and so soon as I read, "what you, or what the bishop, pleases," I noted down "nothing." I had been no stranger to the like compliment from other hands, and understood it perfectly. It is an old,
well-

well-known, polite sort of warding off an immediate grant. The fist was clinched, as close as a dead man's; and it is well the living man did not swing it in your face, for attempting to open it. But enough of this, to prove, that Dr. M. and not M. H. is disappointed.

Half five guineas was the utmost I asked of my superior brethren in London; or (which is the same) signified my meaning, where it would not fail of circulating. However, if I possibly may be mistaken in this, and that some may have it to say, "I never refused the Mank-bishop what he never asked;" I can be pretty sure the *printed Proposals*, cannot have escaped their eyes, however it may their notice.

Stare, if you will; but, the two arches and my friend of Durham excepted, I have not, nor the society who have undertaken the business have not yet been favoured with five shillings from that quarter! This, however, is under the rose; and they may come to better minds, when they see, as they will soon see, a printed List of our Benefactors.

I meant not, I assure you, to pick my friend Monsey's pocket, when I sent him the *Proposals*. To be laid on your table, for chance inspectors, and to be not otherwise applied, was all that I literally intended; and if you have tossed in your guinea, and no more, to the treasury, I am amply pleased and thankful. But, if you think

five

five will do better, and give you five times the satisfaction, you will in return be entitled to, and receive, the acknowledgements of me and of my diocese five-fold : for, though I know you do not require that return, yet you know, as well as I do, that gratitude is grateful, even to the most self-denying mortal.

And now, fir, for your bow at Lambeth ; a tribute, which you do not seem to approve. You will allow me to refer you to a book we are both acquainted with, where we read “ Honour, to whom honour is due.” External stations have a right to external reverence ; whilst that of the *heart*, I am sensible, is given only in proportion to *internal merit* : and, therefore, you should have made double bows, when, in my name, you entered his grace’s presence.

I have already, more than once, as you bade me, told his grace, that I do not deserve what he says of me ; because, as you also observe, “ I ought to know best.” Self, however, is so predominant, as to oblige me to own, I had rather his grace should think better than worse of me. If he did not think well, the notice he is pleased to take of me would be a reproach to his own judgement. But, one secret I will whisper to you : Could I think as well of myself, as my most worthy and most reverend friend does of me, I should be very unhappy to reflect, that in ten years I have not been so much as thought of
for

for a translation, which several of my predecessors in this see have been honoured with in half that time.

Whether I should be so modest as the late bishop*, to refuse the offer, if made me, I know not: But this I know, that if I were one of those who had the disposal of ecclesiastical promotions, I should think M. H. was very well off with what he has; and should wonder what they who recommended him could see or believe in him,

* In the year 1711, bp. Wilfon went to London to settle some business for the island; when he was taken great notice of by Queen Anne, before whom he preached a sermon on Holy Thursday. Her majesty offered him an English bishoprick: But he begged to be excused; saying that, "with the blessing of God, he could do some good in the little spot on which he then resided; whereas, if he were removed into a larger sphere, he might be lost, and forget his duty to his flock, and to his God." King George the First also made him the same offer; and in the year 1735 queen Caroline was very desirous of keeping him in England: But, so fond was he of his flock, and so attached to his diocese, that no temptation could seduce him from their service; no offers moved him; and, though much bound to her majesty's goodness, he would not be persuaded. One day, as he was coming to pay his duty to the queen, when she had several prelates with her; turning round to her levee, "See here, my lords, said she, is a *Bishop*, who does not come for a *Translation*!" "No, indeed, and please your majesty," was his reply, "I will not leave my wife in my old age, because she is poor." See Life of bp. Wilfon, pp. xxxiv, xcii.

to be worthy of a mitre, even in Manks land. *Quid valeant bumeri*, few people duly consider; and I am certainly happy, in not at all regretting my not being further advanced. I remember a facetious clergyman of my acquaintance at college, who used often to say, that “if his majesty should think him fit to be called up to the episcopal bench, *he* should think it his duty to think so too.” I fear, however, there are many, who accept of trusts, for the discharge of which they are sufficiently conscious of incapacity. If this were not the case of a friend of yours, yet is he sure that his promotion was not *quæsitam meritis*?

A few more years, or months, will determine all our *Translations*. If they shall be to advantage, let us be, as we ought to be, assured, it will be owing, not to our merits, but to the mercy and favour of the Great Dispenser of all gifts;—for *gifts*, you know, imply no *title*. This, perhaps, you would have confessed, if lord B. had left you 5000*l.* and how much less claim, think you, have you and I to the bequest of ETERNAL LIFE!

You say sometimes, and I think so too, “that you and I are of an age to be serious.” If St. Paul says *Deacons* should be *grave* *, how much more ought Bishops and Physicians to be so! Your Horace, indeed, advises *desipere in loco*;

* 1 TIM. III. 8.

and

and somebody exhorts us to be witty and wise, or wisely witty. And here, by the way, will you give me leave to ask you a serious question? which is a liberty I would not take, were it not that you sometimes seem to be, and, I believe are, really serious. Do you think it right to invoke the Deity, at any time or place, but when we are putting up our addressee to the Divine Majesty? An old friend of yours and mine, now I trust with God, once put the like gentle question to me, when, in a vehement exclamation against vice, I cried out, "Good God!" and, from that time, I think,—I hope, I forbore it in my sermons. And though, perhaps, you will say you must gradually, and not instantaneously (as the Methodists speak) conquer an evil habit; and though the gracing of an exclamation against the pride of man with an "O my God!" may not be swearing, in your sense and meaning; yet you must and ought to allow, that the venerable name of that adorable Being, at the sound of which angels and men stand in awe, should be very sparingly used: I mean invocations to the Deity in chit-chat, or in epistolary conferences. The apology, that "no indignity is meant," you know is no other than is urged for the most gross common swearing. As I stood corrected for it in a *sermon*, I hope you will be so humble as to submit to the like, for using it in a *letter*. Yours, &c.

MARK SODOR and MANN.

LETTER

LETTER XLIV.

To Dr. MONSEY.

Bishop's-Court, March 4, 1765.

My good friend Dr. Monsey has really out-done his usual humanity, by the close regard he has been pleased to pay to my application in behalf of my worthy neighbour's child; especially too, at a time, when his anxious attention was so engaged to his own daughter's family.

I am still in suspense to know, whether I am likely to have the pleasure of taking you by the hand this summer; or whether our liege lord and lady are yet determined to visit, or to part with their territories of Mann. What the parliament of England intend to do with us is matter of some uncertainty at present.

'Tis my opinion, however, though "I know nothing *," that the government will rather choose to shut us up, to eat our potatoes without sauce, than think us worth their *purchase* *: and consequently, thereby, having no one complete head, we shall be a very tattered broken body. I hear the act is very severe; but have not yet learnt

* See p. 496, and the Remark at the close of this letter.

the event of the duke's being heard by counsel. If our case is to be as represented, your chaplain at Chelsea would scarce be willing to change with a certain friend of yours, even though he had nothing but college coals and commons to trust to.

Be the consequence of the judgement of a British parliament against us as it may, if we, or if any part of us, have deserved it, we must all share the common fate of the change; but little short of, or, as some think, rather worse than extinction. King's officers and duke's officers blended together, to make a sort of *imperium in imperio*, will render us a miserably-confused country. And therefore I pray, that we may have but *one* earthly master. I suppose a few more days will tell us our doom.

If we have been wicked, it is time we should know our duty, better than we can be supposed to do without lessons of instruction at hand from holy writ, which the British Protestant subjects enjoy. "*Tribute to whom tribute is due,*" the greater part of the inhabitants of this land can never have read, and seldom have heard in a language they understand; a chapter from the Epistles of the New Testament being publicly exhibited only at Sunday evening service, when the greatest part of the parish is absent: and if they were there, they would not always hear them rendered into Manks; so that the people

may be said to know almost as much of Pliny as of Paul.

By the account I have from the Society, the contribution to our Manks impressions goes forward; and though but slowly, yet is it wonderful we can get any thing, at a time when there is so great a clamour against us, as the worst of all lands, and the most insignificant and worthless of all people, upon the face of the earth. I say, therefore, again, it is high time for us to mend. *Give us a Book, that we may learn our Duty*; and that what we are likely to lose of temporal, may be made up to us in spiritual emolument. *Fiat mixtura*, perhaps some doctors would advise; *aliter*, somewhat of both, for body and soul too, whilst they are united: but, as that union cannot be likely to subsist long with the advanced in years, it ought to make some of us less anxious about that part which is the least durable. This only I think, and which every man who has lived any time in the world must have learnt; that "increase of substance helps to make the possessors miserable, even in this life: for, so soon as they begin to feel riches, the feeling for every thing else proportionably decreases." Sad reflection on human nature! but so it is, some few instances excepted; among which I rank a *Lincolnshire Baronet*.

ronet*. Do but think! Fifty pounds, immediately on sight of our case, paid into the hands of a perfect stranger; and three twenties since! There's a heart for you! there's an example, fit to be exhibited, and imitated: but, alas! few overgrown folks like to be led, or to have examples offered them. To account for the reasons, motives, or inducements, that determine the will of the human mind, has puzzled the philosophy both of the past and present age. But of these speculations *satis, superque*.

Pray omit not,—if I may presume to desire it,—to present respectful compliments to the lady, whose acquaintance you are happy in, from her unknowing and unknown admirer; who has, however, the pleasure to know and be known to her highly-honoured friend, M. M. I am, dear sir, yours, &c.

MARK SODOR and MANN.

REMARK on the DISPOSAL of the ISLE of MANN.

In the political business alluded to by the preceding letter, the good bishop, who seems to have known as much about the *running* of

* Sir John Thorold, mentioned in a former letter, with such deserved applause. See p. 475.

brandy

*brandy** as his correspondent, was evidently misinformed. He caught, however, the terriffick influenza of the times; and to this fertile source, in a considerable degree, the publick are indebted for a part of what is above advanced. We are told there was a time, when the *vague commerce* of Sodor and Mann, supposed to be carried on with benefit to the island, proved, in fact, injurious to the people. It is said also to have been of such a nature, as not a little to affect the national revenue; and in that view, especially, to call for the serious attention of the British Legislature. Reasons of state, therefore, appear to have rendered it necessary for the Crown of Great Britain to interpose its authority; and, by compromise, or purchase from the Athol family, to vest in itself both the customary duties of commerce, and the sovereignty likewise of the island, as an appendage to the mother country. Accordingly, so long since as in the reign of King George the First, A. D. 1726, an act of parliament was passed, purporting, that as the commerce of Mann was found prejudicial to the interests of his majesty's dominions, a pecuniary compensation should be granted to the lord of the isle, and its feudal sovereignty be annexed in future to the British Crown. This, however, from various causes, was not accomplished till

* Lett. XXXIV. p. 472.

the fifth year of the reign of his present Majesty; when, by statute, March 7, 1765, the royalty, with all its dignities and emoluments, the patronage of the bishoprick excepted, was for ever vested in the crown; upon the payment of 70,000*l.* to his grace of Athol, father of the present duke *, and of an annuity also of 2000*l.* for the lives of himself and his dutchess, both since deceased. To this circumstance it is that bishop Hildesley refers in his letter, written three days only before the passing of the bill of settlement.

7 This sale of the island, says Mr. Robertson, spread an universal terror through the country. The bustle of commerce ceased; every countenance indicated fear and amazement: the merchants, imagining that the treasures of their warehouses would be immediately confiscated, disposed of them greatly below their original value, and retired to other countries; whilst many of the possessors of landed property, now deeming it of little consideration, sold it to any purchaser. The usual place of residence, for example, of the duke of Athol, is a stately edifice. It was built, previous to the alienation, by a merchant in Douglas, at a considerable expence; but, soon after that transaction, was sold to his grace for *three hundred pounds*: a memorable instance of

* See Appendix, No. XIII. p. 263,

the consternation which universally prevailed at the time.—Yet, how short-sighted sometimes are mankind! This reinvestiture of the sovereignty of the island in the Crown of Great Britain, which the inhabitants then believed would ruin the country, soon proved the foundation of all the advantages they now enjoy. In consequence, however, of the agitation and despondency which their imaginations had excited, some persons in the island were ruined; several were injured; and a very few individuals, of greater policy and penetration, amassed by this universal alarm an immense fortune. It has been asserted by a person, then an eminent merchant in Ramsay, that on the alienation of the island he sold fifty pipes of brandy, at *two shillings* per gallon, payable by bills at three months; and that before the time of payment came round, every gallon of the same brandy had been re-sold, at the advanced price of *ten shillings and six pence*! “But,” concludes the above ingenious writer, “although the sale of the island was, in its immediate consequences, thus partially injurious to individuals of the country, it has since been deemed universally beneficial; and the natives are now taught, by experience, to regard it as the greatest blessing*.”

* See TOUR, pp. 17, 138—140.

the fifth year of the reign of his present Majesty; when, by statute, March 7, 1765, the royalty, with all its dignities and emoluments, the patronage of the bishoprick excepted, was for ever vested in the crown; upon the payment of 70,000*l.* to his grace of Athol, father of the present duke *, and of an annuity also of 2000*l.* for the lives of himself and his dutchess, both since deceased. To this circumstance it is that bishop Hildesley refers in his letter, written three days only before the passing of the bill of settlement.

This sale of the island, says Mr. Robertson, spread an universal terror through the country. The bustle of commerce ceased; every countenance indicated fear and amazement: the merchants, imagining that the treasures of their warehouses would be immediately confiscated, disposed of them greatly below their original value, and retired to other countries; whilst many of the possessors of landed property, now deeming it of little consideration, sold it to any purchaser. The usual place of residence, for example, of the duke of Athol, is a stately edifice. It was built, previous to the alienation, by a merchant in Douglas, at a considerable expence; but, soon after that transaction, was sold to his grace for *three hundred pounds*: a memorable instance of

* See Appendix, No. XIII. p. 263,

the consternation which universally prevailed at the time.—Yet, how short-sighted sometimes are mankind! This reinvestiture of the sovereignty of the island in the Crown of Great Britain, which the inhabitants then believed would ruin the country, soon proved the foundation of all the advantages they now enjoy. In consequence, however, of the agitation and despondency which their imaginations had excited, some persons in the island were ruined; several were injured; and a very few individuals, of greater policy and penetration, amassed by this universal alarm an immense fortune. It has been asserted by a person, then an eminent merchant in Ramsay, that on the alienation of the island he sold fifty pipes of brandy, at *two shillings* per gallon, payable by bills at three months; and that before the time of payment came round, every gallon of the same brandy had been re-fold, at the advanced price of *ten shillings and six pence*! “But,” concludes the above ingenious writer, “although the sale of the island was, in its immediate consequences, thus partially injurious to individuals of the country, it has since been deemed universally beneficial; and the natives are now taught, by experience, to regard it as the greatest blessing*.”

* See TOUR, pp. 17, 138—140.

SOME ACCOUNT of Dr. MONSEY.

MESSENGER MONSEY, M. D. F. R. S. so frequently mentioned in the preceding collection, was for a long series of years well known as the physician of the Royal Hospital at Chelsea, and obtained his appointment through the friendship and interest of his steady patron, the earl of Godolphin. He was the son of a respectable clergyman in the county of Norfolk, and, from an early period, the very intimate friend of bp. Hildesley. Their correspondence, from the scanty specimens exhibited in this work, will best shew how sincere and mutual was their regard for each other.

He received a good classical education, chiefly under his father's eye; and was at a suitable age removed to St. Mary Hall, Oxford, where he spent five years. After which he studied physick for some time under sir Benjamin Wrench, at Norwich; and, on leaving his tuition, settled as a physician at St. Edmunds Bury, in Suffolk.

A very critical circumstance took place some few years after, which decided the direction, and stamped the colour of his future life. Lord Godolphin, grandson of the great John duke of Marlborough, being on a journey to his seat at Hogmagog, near Newmarket, was taken
exceed-

exceedingly ill. The only medical aid next at hand was at the town of Bury. Dr. Monfey was called in; and proved so successful in his applications, as not only to reinstate his lordship in a comfortable degree of health, but to engage also, through life, the warmest gratitude of his noble patient. Lord Godolphin found, with surprise, in this his rural physician, a man of candour, of cheerfulness, of literary talents, and of convivial wit. He felt the generous impulse of humanity, which strongly inclined him to patronise a gentleman, so very superior in all respects to the situation in which he had found him. His esteem for the doctor increased during the intervals of convalescence; and, upon his lordship's recovery, his offers were found so very liberal and kind, that, deprived of the power to hesitate, Dr. Monfey determined to change his views, and accompanied his patron to town.

At lord Godolphin's he was ever treated as the companion and the friend. He was introduced by him as such to the first characters of the age. Sir Robert Walpole assiduously cultivated his acquaintance; and the celebrated earl of Chesterfield acknowledged with gratitude the benefits which he derived from his medical assistance.

"It is much," said his lordship, "to the honour of your skill, to have encountered and subdued almost all the ills of Pandora's box. As you are now got to the bottom of it, I trust that

that you have found Hope, which is what we all live upon, much more than upon enjoyment; and without which we should be, from our boasted reason, the most miserable animals of the creation.—I do not know your goddess Venus, or *Vana*, nor ever heard of her; but, if she is really a goddess, I must know her as soon as ever I see her walk into the rooms; for *vera incessu patuit dea*. It is for her sake, I presume, that you now make yourself a year younger than you are; for last year you and I were exactly of an age, and now I am turned of seventy-three. As to my body natural, it is as you saw it last: it labours under no particular distemper, but one, which may very properly be called chronical, for it is *Xpónos* itself that daily steals away some part of me. But, I bear with philosophy these gradual depredations upon myself; and well know, that

——— *levius fit patientiâ*
Quicquid corrigere est nefas.

And so, good night, dear doctor *."

Thus did he tread, for a great while, that pleasantest path of life, which lies in the mid-

* Lord Chesterfield's Letters, published by Mrs. Eugenia Stanhope; vol. IV. Lett. CCCXLVIII. Dated Bath, Nov. 26, 1766. The doctor lived about two and twenty years after!

way between leisure and fatigue; strewed too, in this instance, as it were with choicest flowers, by the consenting hands of Friendship, Society, and Amusement.

A vacancy happened in Chelsea Hospital; and Dr. Monfey was appointed to succeed. Lord Godolphin, however, could not prevail upon himself in declining life, to relinquish the *fidus Achates*, whose interests he had ever promoted; and whose company his lordship was frequently heard to declare, was the principal comfort of his existence. It was therefore settled, that the doctor should still continue to reside with him in the *Stable-yard*, as it is called, near St. James's; which he did till his lordship's decease, upon condition of visiting his patients at Chelsea as often as occasion might require.

The character of Dr. Monfey, in point of native humour, is thought to have borne a near resemblance to that of Dr. Swift, the memorable dean of St. Patrick's; and, like the dean, he too will long be remembered for the vivid powers of his mind, and the marked peculiarity of his manners. His classical abilities were indeed enviable: his memory, throughout life, was wonderfully retentive; and upon a variety of occasions enabled him, with an inexhaustible flow of words, to pour forth the treasure of long-passed study, reading, and experience. Insomuch, that he was truly allowed to be a storehouse of anecdote;

a re-

a reservoir of narrative for all weathers ; the living chronicle, in short, of other times.

The exuberance of his wit, which, like the web of life, was of a mingled yarn, often rendered his conversation exceedingly entertaining, sometimes indeed alarming, and at other times pointedly pathetick and instructive ; for, at certain happy intervals (of which the editor of this volume has been a frequent witness) the doctor could lay aside Rabelais and Scarron, to think deeply on the most important subjects, and open a very serious vein.

His application of qualities so multifarious and observable, was in numberless instances eccentric : in some, affable and attracting ; in others, forcibly repulsive : thrown out as it were at hazard, without guard or premeditation ; and keenly or sorely felt in the course of its operation, either at the cost of his company, or of himself by rebound.

We are informed that Sir Robert Walpole knew and valued the worth of his " Norfolk Doctor," as he was used to call him ; but, though he knew it, he neglected it. The prime minister was fond of billiards, at which his friend very much excelled him. " How happens it," said sir Robert, in a social hour, " that nobody will beat me at billiards, or contradict me, but Dr. Monfey ?"—" They get places," said the doctor : " I get a dinner, and praise."

Until

Until very far advanced in years, Dr. Monsey possessed a singular knack and facility in the composition of rhymes; chiefly, as it is said, of the hudibrastick or doggerel strain; but full of that liveliness of humour, and drollery of wit, which defy all the powers of gravity to refrain from laughter. Scanty indeed must have been the subject, upon which he could not weave a series, from fifty to a hundred lines, without a stop. His unambitious muse, although the veriest contrast surely to our great Milton's, in some respects however resembled *her* operations on that illustrious bard;

——— and, unimplored, inspir'd
Easy his unpremeditated verse.

Some notable specimens of the kind are said still to exist, in the cabinets of his friends; but, whether unluckily or otherwise, we have not been enabled to trace them to their present possessors.

The following anecdote is very characteristick of the doctor's turn of temper, and is said to be well attested. He lived so long in his office of Chelsea-Hospital physician, that during many changes of administration, the reversion of his place had been successively promised to several medical friends of the different paymasters-general of the forces. Looking out at his window one day, and observing a gentleman below, examining the college and gardens, who he knew
had

had just *secured* the reversion of his place; the doctor came down stairs, and going out to him, accosted him thus: "Well, sir, I see you are examining your house and gardens, that *are to be*; and I will assure you they are both very pleasant, and very convenient. But, I must tell you one circumstance. You are the *fifth* man that has had the reversion of the place; and *I have buried them all*. And what is more," continued he, looking very scientifically at him, "there is something in your face, that tells me I shall bury *you* too." The event justified the prediction, for the gentleman died some years after: and, what was still more extraordinary, at the time of the doctor's death there was not a person who seems to have even solicited the *promise* of a *reversion*.

Dr. Monsey died the 26th of December, 1788, at the advanced age of ninety-four; after having constantly retained all his faculties, till within a short time of his dissolution*. We are told, that on the morning of the day in which he died, being at breakfast, he said to the servant who waited on him, "I shall certainly lose the game:" and upon her asking him what game, he replied, "the game of *a hundred*; which I have played for, very earnestly, many years. But, I

* Communicated by letter from Mts. Alexander to the editor, Bury, Nov. 15, 1797.

shall lose it now; for I expect to die in a few hours."

Obloquy, like the moschetto of the Indies, which loves to fly abroad and sting at sun-set, when poor mortals wish to sleep, hath been neither indolent nor sparing in posthumous strictures upon the life of Dr. Monsey: While candour and truth would rather delight to repulse them, at least in some considerable degree, by an appeal to those excellent letters of his pious and right reverend friend, which adorn the present collection. And what is the result? They certainly warrant us in concluding, that the character before us was, in a very striking variety of respects, but too similar to what the poet tells of the prolifick shores of Nile:

—Πλεῖστα φέρεται ζείδωρος ἄρουρα

Φάρμακα, πολλὰ μὲν ἐσθλά μεμιγμένα, πολλὰ δὲ λυγρὰ *.

"Which medicinal herbs abundant breed;

The flower of fragrance, and the fetid weed."

During the doctor's early residence at Bury St. Edmunds, he married a widow lady with a handsome jointure, who died not many years after, leaving him one daughter, an only child. This lady was married to Mr. Alexander, a gentleman of a respectable mercantile family in the city of London; and, since his decease, has set-

* Hom. Odyss. Δ. 230.

bled at her native town of Bury, with a numerous family of daughters; for whom, in addition to their father's fortune, Dr. Monsey made ample provision by his will.

THE editor takes this opportunity of returning his sincerest thanks to Mrs. Alexander, not only for several letters of bishop Hildesley to her father, and other useful contributions to the present work; but, especially, for the very polite and ready manner, in which they were conveyed to one, almost a stranger, except by name.

LETTER XLV.

From Sir JOHN THOROLD, Bart.

Syston, Sept. 13, 1766.

Having received a letter from Sir John Cuff, I beg your lordship's acceptance of the following copy of it.

" Sir,

Belton, Sept. 11, 1766.

I have the honour of your letter, communicating to me the very obliging expressions of the bishop of Sodor and Mann, with regard to my
weak

weak endeavours for the inhabitants of the Isle of Mann:

“Two very-sensible gentlemen, with a worthy clergyman, Mr. Wilks, were with me in town the beginning of the summer; and gave me so true and clear a state of the condition of that island, that it was impossible for me not to give them what little assistance I could, to remove the prejudice which, unreasonably, in my opinion, prevailed against them; and to relieve them from the very great and unmerited distresses which they labour under. It was too late in the session to do any thing effectual; and I thought the most likely method to obtain what they desired, would be to depute the gentlemen to attend the beginning of next session. It will, I assure you, Sir, give me very great pleasure, if I can be of any use to them; for I think their case truly pitiable *.

“I will

* This seemed, at first sight, to refer to the “Tythe Cause,” mentioned in the Bishop’s Postscript to the Rev. Philip Moore, Jan 31, 1768, (see p. 555.); but it may have a still further view.

In consequence of the contraband trade, which had so generally prevailed in the Isle of Mann till about this period, Government no sooner became possessed of the island, by compact with his Grace of Athol, than they determined to check its injurious progress; and therefore, in 1765, appointed commissioners from England, Scotland, and Ireland, to enquire into its nature and effects; to consider of the remedies necessary to be adopted, and to report their proceedings. They accordingly did so; and hence the act of 5. Geo. III. with others since passed, have nearly suppressed the evil

M. m

by

"I will beg the favour of you, fir, in your next letter to the bishop, to make my best compliments to him. When his lordship returns to England, I shall be extremely glad of the honour of a further acquaintance with so worthy a prelate; whose zeal for the good and happiness of those committed to his care will, I hope, be attended with success."

Thus far the Speaker; in whom, you, my good Lord, and your friends,—I mean your whole diocese,—will, I am persuaded, find an able and faithful adviser. May the deputies meet with better success in the next session of Parliament, than they did in the last!

Your kind acceptance, and candid sentiments of the little work *, which I did myself the honour to present to your lordship, are gratefully acknowledged. If it may be instrumental, through

by wholesome restrictions. The act of investiture, however, with those that followed, are said to have also considerably abridged the insular *rights* of the people, who were thus deprived of some of their antient and just privileges. Hence, feeling themselves aggrieved, they sent agents to England, authorized to discuss their claims before Parliament; who so far prevailed, as, in 1766, to procure an act for the encouragement and regulation of their trade, &c. and for raising a revenue, the better to effect the purposes of their application. These acts, we are told, appear to have had a salutary operation; and the inhabitants of Mann are now perfectly happy, under the immediate authority of the British Government. See Feltham's Tour, p. 82.

* "View of Popery," written by Sir John: at present out of print.

divine

divine blessing, towards emancipating any one vassal of the Roman church from the most ignominious bondage, which man, as a rational creature, can labour under, the design of the author in making it *publici juris* will not be defeated. But, if this should not be the case;—if not a single *catholick*, as the papists affect to style those of their communion, should set eye on it; or, setting eye on it, should be the better for it, it is still to be remembered, that there is One, who taketh the will for the deed; and who will not suffer a sincere, though unsuccessful attempt to serve his cause,—the cause of truth,—to pass unnoticed.

I most heartily congratulate with you, my Lord, on the happy progress already made in translating the New Testament into the Manks language. Allow me to hope that the whole Bible may in time speak to Manks men in their own tongue. Be pleased to give me credit for twenty pounds, which I desire may be given in such portions, and to such persons as you shall think most deserving of encouragement. A bit of paper shall be sent in my next, in discharge of this debt.

That all your pious and benevolent designs for the spiritual and temporal benefit of your people may prosper, is the daily prayer of your lordship's affectionate friend, and obedient servant,

JOHN THOROLD.

M m 2 LETTER

LETTER XLVI.

Archbishop SECKER, to the Rev. Dr. SALTER,
late Master of the Charter-House.

Good Dr. Salter, *Lambeth, Oct. 15, 1766.*

It cannot be more uneasy to you to apply, than it is to me, on several accounts, that your application should fail of taking effect. But, as soon as I heard that the Chancellorship of Lincoln was vacant, I signified my intention of giving it to Dr. Stinton: for service, in general, and particularly that of a domestick chaplain, gives, and is understood to give, a just title to a handsome reward. Perhaps nearness of relation doth not give a better, if so good: at least, the regards to both should be duly tempered and mixed; and what is the rightly-proportioned mixture of regards to the various claims of various persons, I have found to be a matter of very difficult and anxious deliberation. For, will and pleasure, inclination and fancy, I am satisfied, ought to have far less share in the matter than they commonly have.

After service, properly speaking, other kindnesses done should be required: Yet, there is a worthy clergyman or two, who have assisted me considerably in affairs, from which my successors

successors will derive advantages, as well as myself; and have received no beneficial acknowledgement from me. Favours, and friendships of former days, likewise, ought to be remembered; tho' the persons concerned in them are dead;—and, sometimes, the rather for that. Yet there is a grandson of my patron, bishop Talbot, with a very small church income, and a nephew of my friend, bishop Butler, with a very large family, and both of them in very moderate circumstances, for whom I have hitherto done nothing: and there are two nephews of my friend and brother, bishop Benson, for whom I have not done enough. Then, besides private merit, notice ought to be taken of publick; and the greater, because few, who *should* take it, *will*: and such are peculiarly bound to recompense it, as have set it to work. I have been under some engagements of this kind, and may be under more. I gave, lately, a good prebend to Mr. Ridley*. He not only deserved, but wanted; and so do many others. Indeed, a station of obscurity, or straits, though without any great distress, is one, in which an able man, and diligent to do good,

* A golden prebend, one of his Grace's options, in the cathedral of Salisbury: "the only reward, we are told, that this very excellent man received from the great, during a long useful and laborious life, devoted to the duties of his function." See a short account of Dr. Gloster Ridley, in the Biog. Dict. He died in 1774, aged 72, having been born at sea, in 1702, on board the *Gloucester* East Indiaman; from which circumstance he derived his christian name.

should not be left, by those who know his worth, and can raise him out of it. These things, and others which might be mentioned, create such a multiplicity of titles to favours, greater or less, that a large book might be written about them by a considerate man; which, after all, would leave many questions about preference undetermined.

I have often wished that all the preferments in my patronage were put under the care of some upright court of conscience, to dispose of them in my behalf: for, in all likelihood, I have been far from satisfying others, and I am sure I have not been able thoroughly to satisfy myself, in what I have done. Happy was the time, when the bishoprick of Oxford secured me from all perplexities of this sort; and afforded me the consolation of thinking, that, if ecclesiastical benefices were improperly bestowed, *my* share of the fault was the least.

I wish we may not want you on Friday: but you must obey Lord Hardwicke's summons,

I am,

With much regard,

Your loving brother,

THO. CANT.

LETTER

LETTER XLVII.

From Archbishop SECKER.

My Lord, *Lambeth, Sept. 26, 1767.*

No Bishop in our days hath done himself so much honour by the disposal of his preferments, as the bishop of Durham; and he hath out-done his own out-doings, in the offer which he hath made to your lordship. I insist on your telling him that I say so. To judge whether you can accept it, one should see the Act of Parliament to which you refer. I do not find it in the statute-book; and, were it before me, am poorly qualified to interpret it. But, since you desire my thoughts, you shall have such as I can give you on a sudden.

The office of a Bishop consists in the cure of souls: other things are separable additions. But the estate, or income of a bishoprick, is never, I believe, called in law a *benefice*; that word being appropriated to preferments of lower rank. Lyndwood, p. 122, [this is not the learned, but the readier way, of quoting him], in his note on the words *Beneficia ecclesiastica*, saith, “Intelligo contineri appellatione *Beneficii*, dignitates, personatus, præbendas, et ecclesias omnes; et alia

M m 4

quæcunque,

quæcunque, cum curâ, et sine curâ, quæ cum titulo habentur, et institutione canonicâ." Had bishopricks been comprehended, they would have been mentioned first. And hence it is, I suppose, that Lord Hobart, as quoted by Godolphin, p. 200, (for I have not his Reports,) saith, that "bishopricks are not within the statute of 21 H. VIII. under the word *Benefices*." If they were benefices, in the language of the law, they would surely be benefices with cure of souls. Sir Ed. Coke, 3 Inst. 155, commenting on 31 Eliz. c. 6, saith, "That in their law-books, deaneries, archdeaconries, and prebends, are benefices *cum curâ animarum*; but that by 21 H. VIII. c. 13, they are not to be taken or comprehended under that name, in any article of that act." Whence it should follow, that elsewhere they are to be comprehended under it. Yet the abovementioned 31 Eliz. c. 6, by mentioning separately, "Benefice with cure of souls, dignity, prebend, or living ecclesiastical," seems to imply, that dignities and prebends are not benefices with cure of souls: and,—which I should have quoted first, as being earlier,—the 13th Eliz. c. 12, accounts none but parochial benefices to be with cure. But, then, the whole act speaks only of persons under the degree of bishops: and, as the bishop hath the cure of the whole diocese, the bishoprick must be a benefice with cure, if it be denoted by the word "*Benefice*." But I conceive it is not.

The

The legislature, it may be said, had the same reasons to prohibit holding the hospital with a bishoprick, as with a benefice *cum curâ animarum*. But, if the reasons are not specified in the act, one cannot be sure what they were; and even if they are, it might be thought unlikely that the Hospital should be offered to a bishop, and therefore needless to provide against it. Or, it might be *seen* that some bishopricks did, or *foreseen* that some bishopricks probably would, want such a help; or, how good reasons they might have had for extending the prohibition to bishopricks! Yet, since, according to the common use of their words in like cases, they have not done it, why may not you take advantage of their omission? If, indeed, the conjunction of these two things were *malum in se*, a good man would not join them, though there were no law against it; and a good judge would wish to extend the spirit of the law beyond the words. But, if a thing is not evidently *malum*, otherwise than because it is *prohibitum*, acquiescing in the latter is ordinarily the safest method of interpretation; and running too far after the former may have great inconveniences. No evil, I think verily, can follow from your lordship taking this hospital: much good, I am persuaded, will.

But, I do not pretend to be either an able judge in any such matters, or an impartial one in what concerns your lordship. If lord Mansfield
had

had been at the Museum this morning, I would have asked his opinion; and I hope the bishop of Durham hath done it, if there seem to be any doubt. As to the steps to be taken for legal possession, I can say nothing to them; and, indeed, have scarce time at present to add, that I am, your lordship's loving brother, and faithful servant,

THO. CANT.

Lord Bishop of Sodor and Mann,
at Auckland, Bishoprick of Durham.

LETTER XLVIII.

From Archbishop SECKER.

My good Lord, *Lambeth, Sept. 28, 1767.*

I beg your pardon for writing you on Saturday an impertinent long letter. I ran hastily over yours; thought I had seen the word *Benefice* in it; and went immediately to my books, to see the extent of that word; which, on a second reading, too late, I find is not there; and, by what the archbishop of York hath read to me from the bishop of Durham's letter, I believe it

is

is not in the act: therefore all that I had built upon it falls to the ground. The possessors of bishopricks cannot consider them too much as cures of souls. I shall be glad, on your lordship's account, if the law doth not consider them as such; and lawyers should understand the language of law best: yet such an interpretation, I own, would appear strange to me. But, would no one of the bishop's prebendaries give up his prebend for Sherborne? Your lordship might take that without scruple, and hold it with a dispensation. That nothing should come of this kind offer, would extremely grieve your loving brother,

THO. CANT,

Lord Bp. of Mann, Auckland,
Bishoprick of Durham.

LETTER XLIX.

To the Rev. PHILIP MOORE.

Whitehaven, Oct. 20, 1767.

This takes its chance for getting over before me, to acquaint my friends in the Isle of my present situation, weather-bound at Whitehaven, where I have been ever since Wednesday, the 14th. I presume my brother Moore had some account of me

me from Auckland, by the hand of my amanuensis; since which time my name has probably appeared in the publick papers, which may have rendered manuscript notifications needless. Since I have been here, my kind patron has sent me sundry congratulatory epistles from friends: amongst the rest, one from my register, but none from the rector of Kirk-Bride; "because he was not a letter in my debt, and because he expected I should have been nearer home."

That my mind hankers after home will not be wondered at. If opportunity offers, you'll acquaint my sister with my situation; though, possibly, if the weather should take up, I may be at home before your notice. Be that as it will, at home or abroad, or wherever placed, I am sure to be yours, whilst

MARK SODOR and MANN.

LETTER L.

To the SAME.

Whitehaven, Oct. 28, 1767.

I have now been a whole fortnight here, waiting for a favourable blast to waft me over to the Manks shore; nothing of which has offered, or
at

at present is likely to offer. The packet set off 8 or 10 days since, got into Harrington, and there lies. No vessels, amongst many ready to fail, have ventured out of harbour; but all live in hope of a change for the better. My chief employ here, is to receive visitors, for I have been very little out; and to answer letters of congratulation, directed to the Isle, which I intercept.

I find you, amongst others, have found out application for the additional emolument with which the newspapers have honoured me. Computations of all preferment are always exaggerated in publick estimation. If it please God to spare my life a couple of years, I may possibly have something to do good with. But (as in my episcopate) the *income* has been often considered and estimated, while little or no computation is made of the *out-going*. Sherburn will set me in a higher sphere than I should choose to appear in, in that wealthy county; and although 'twill not be required that I should be long or often there, yet it will be a new life, and productive of new measures.

My greatest pleasure from this acquisition, I assure you, arises from the evidence I have, of the satisfaction which all my friends shew upon the occasion. What says my friend Mrs. Moore? I hope she is pleased; for I know she is my well-wisher, and my well-doer. I wish I could have her sentiments *viva voce*.

Poor Hetty's patience is, I fear, almost exhausted. I am hourly anxious to have you by the hand; till which time, I am content to subscribe, yours

MARK SODOR and MANN.

L E T T E R L I.

From the Rev. PHILIP MOORE.

Douglas, Jan. 16, 1768.

Oh, my dear Lord!

How shall I begin to tell you, that all is over; and that yesterday, about one o'clock, it pleased God to take away the joy of my heart, and the desire of mine eyes with a stroke! And yet, my lord, you will be pleased to hear, that my friends flatter me (or I deceive them, and perhaps myself,) with the appearance of behaving very well, like a Christian, and a man. Not but that the natural man struggles hard to subdue the spiritual man: But, by divine aid, I hope the latter will prevail; and enable me, with patience, and submission to the divine will, to digest the bitterness of this cup of affliction.

And

And yet, methinks, it is just, it is natural and proper to repine a little, and to regret so dear, so irreparable a loss ! the loss of a most tender and truly affectionate wife ; the most amiable companion, the most faithful counsellor, and the truest friend !

I recommend myself, in your lordship's prayers, to the throne of grace, and the God of all comforts, for your poor disconsolate and afflicted faithful servant,

P. MOORE.

LETTER LII.

Bishop HILDESLEY, in Answer.

Bishop's-Court, Sunday Night, Jan. 17, 1768.

Expectation, it has been said, sometimes wards off half the blow. I believe I said something like it in a former letter ; but I found not that effect to answer, when I received my good brother's fatal news to-day. It affected me far more sensibly than perhaps you can imagine, or than I could have imagined myself, till it came : and yet, how much sorer must be the affliction

tion you feel on the occasion, it is more easy to suppose than conceive.

And why should we not *feel* what must naturally give us pain? and which I think very consistent with patient submission; though I cannot say the same of "*repining*." I can readily however believe, and be persuaded, that you could not mean it in the sense, which that term is generally understood to express.

You have a great number of friends, to help bear the burthen of your loss. That was a consolation, next to the resources of religion, from which I found great relief, when under the like circumstances. We know not what we can bear till we are tried. Time may take off the pungency of our sorrow, for the loss even of the dearest friends; and happy is it for survivors, that God, in his due time, alleviates the sensibility of affliction, or this world would be, great part of it, a scene of constant woe.

Mr. Hamilton, who is here, desires me to assure you of his bearing a sincere part in your present trouble. He and I sat silent, and sighing by each other, for a considerable time: and, indeed, I believe no two persons in this Isle, who are not relations to the deceased, are more real mourners than we two on the present occasion: though I tell him how comparatively less is his loss than mine; as he is going to leave the Isle, and I to continue,—or, at least, so long as I do
con-

continue, to lament the want of the best friend I had in it.

I cannot say, now, that I am sorry I did not see her since my return: it would have aggravated my loss, if it could admit of aggravation, most exceedingly. This, perhaps, may seem particular.

To the protection and grace of the great and wise Parent of mankind, who best knows how and when to dispose of us and our affairs, I most humbly commend you; and my sister joins in ardent prayer to heaven for your comfort and support, with, dear sir, your truly sympathizing friend, and brother-widower,

MARK SODOR and MANN.

LETTER LIII.

To the SAME.

Bishop's-Court, Jan. 19, 1768.

Tell me, dear sir, how you do: I mean as to your corporeal state: for your mental, I know how it is with you. You have hitherto been in a sort of dream, or consternation, not well able

N n

to

to believe, what you know to be true. The number of comforters swarming about you, though well-meant, helps only to feed your affliction. But, the more sensible pangs of your sorrow are but now commencing; when calm recollection will take place, and lead you, gradually, to feel your immense loss. You have hitherto, I conceive, been upon the strain of resignation, produced by efforts of reason and religion: but the struggles of nature will be found not so readily subdued, as endeavoured for.

I would wish you to come over hither, to unburthen your grief in these solitary quiet retirements, but that I think it will be best for you to stay where you are a few weeks longer; as you will thereby be the more inured to the place, where the scene of your trouble commenced, and be the better enabled to return to it with less striking revivals of painful sensations: otherwise, my sister and I did not care how soon you were here. My coming over to you I know you will not expect, how much soever I am disposed to it; as the season of the year, and the roads, forbid my attempting it in the only manner of travelling I am well able to undergo. Consult therefore your own inclination and convenience for changing your situation, and coming to your friends here, to stay with them as long as you can like, or find any satisfaction with us: not that I think you want sufficiency of wife and prudent

dent friends to consult with, where you are. Such as you think or believe *us* to be, you will be welcome to us; and I will add that, probably, it would have been agreeable to your good woman's advice, if she could give it, for you to repair to those very cordial friends at Bishop's-Court, for whom she had a regard. The only difference with respect to her, is to shew our whole share of it to her half remaining. We are, therefore, for her sake and your own, dear sir, your faithful and affectionate fellow-sufferers,

M. S. MANN, and H. HILDESLEY.

LETTER. LIV.

From the Rev. PHILIP MOORE.

Douglas, Jan. 23, 1768.

My dear Lord,

Besides your lordship's very kind and consolatory letter of last Sunday night, I have now lying before me another of the same kind, with this awful exordium,

BE STILL, AND KNOW THAT I AM GOD *!

* Psalm XLVI. verse 10.

N n 2

which

which your lordship wrote to our dear departed friend, on the death of her daughter Birket. She kept that letter by her as a treasure; and to it she often had recourse, to soothe her grief. I hope they will prove of the same service to me; and, with the divine aid, help to compose my poor shattered spirits.

I cannot be too thankful to your lordship for your kindness both to her and me. Indeed, my lord, she was worthy of it, and valued herself not a little on account of the part she bore in your esteem. I could soon fill this paper about her,—but must forbear. I know she would be grieved to grieve me, so shall say no more; but endeavour, as fast as I can, to recover from my astonishment, and consider how to conduct myself, for the short remaining space of life; which I would wish to do with propriety and decency, as, I thank God, I have done hitherto. His goodness to me has been great, and unmerited!

I have many things to do, and to think of; which, at present, help to take off my attention from always poring on one object. My friends are all very kind, and very good to me; and do all they can to alleviate my trouble. I have the duties of my station to attend, and that too will often engage and employ my thoughts. I would fain set a good face on't, if I could; though I am very sensible that neither my health
of

of mind nor of body is the same. Let me, therefore, learn to *wait all the days of my appointed time*, with patience, gratitude, and resignation, *till my change come!*—that happy change, which shall reunite us, in God and his Christ, to our dear departed friends for ever. *Quod faxit Deus!*

It is a great comfort to me to hear that your lordship keeps your health so well, and your good sister too, this severe season. That you may long enjoy that inestimable blessing together I heartily pray; and am, my lord,

Your lordship's most obedient
and faithful humble servant,

P. MOORE.

 THE paper mentioned in the above letter, is here with pleasure subjoined, from the bishop's manuscript, as presented to the mourner.

“ BE STILL, AND KNOW THAT I AM GOD !

THERE will be no need to branch out a doctrine and application from these words, for the benefit or instruction of a mind so well informed as that of Mrs. Moore.

N n 3

I shall,

I shall, however, observe thus far; that they are not cited with intent to suppress the feelings of nature, or to dissuade from grieving at what is grievous; any more than to oblige us not to cry out, when we are in pain. But, as they are very expressive of that sort of resignation, which becomes a suffering servant of the Sovereign of the world, I shall think it sufficient to leave them to the contemplation of the pious and judicious person to whom they are here directed: well-knowing, that a multitude of words to convey consolatory advice, is seldom of much use on such occasions as is that now before me. I shall therefore only add, that Mrs. Moore, and all others that share in her present affliction, have the heartfelt concern and joint prayers of this family; and, particularly, of their faithful and affectionate friend,

MARK SODOR and MANN.

As this is a sort of address that requires no answer, I shall hope it will be the more acceptable at this juncture, on that account."

LETTER

LETTER LV.

To the Rev. PHILIP MOORE.

Bishop's-Court, Thursday, Jan. 28, 1768.

Dear Sir,

Our two last letters, I believe, crossed each other on the road the same day, viz. Saturday 23. Yours, now before me, seems to be a proof of what I have before intimated would be the case; that so soon as you should recover from your surprize, and begin to recollect, your feeling sensibility would proportionably be increased for a while. Let me then desire you not to attempt a degree of heroism, beyond what is consistent with the infirmities of human nature, under a notion of pious submission to the dispensations of Providence.

Your loss must afflict you, put what face you will upon it; *Naturam expellas furcâ, tamen, &c.* You say you could fill your whole paper on the subject; and pray why should you not? It would do you far more good than to stifle it. Write, and talk of her, at every turn and opportunity; it will relieve you: *Experto, crede.* What you talk of endeavouring to do, I know not, unless

it be, what I trust you have already accomplished by a *fiat voluntas* ! For the rest, the cure or the alleviation must be had from Time.

The shortness and uncertainty of all worldly enjoyments, amongst others that of our dearest friends, when it comes to be our lot to be deprived of them, strike very home : and, let us reason or think as religiously as we please upon it, one may as well bid the sufferer not exclaim or groan, when he undergoes the amputation of a limb, as forbid grief at the loss of one so near as a husband, or a wife.

She has missed the grieving for the loss of you ; which, if I mistake not, had you gone first, would have given far longer pain than what she felt in her last illness. This, if it was severe, was short : and now, she is released from that, and all other troubles. Will not this afford you some comfortable reflections ? The whole truth is, that we grieve for ourselves, not for the friend deceased. When we say, as is so common and usual, “ my poor wife ! ” or “ my poor husband ! ” we may more properly say, “ my poor Self * ! ” We are sorry for ourselves, and
for

* So reasoned one, than whom no man living had ever more reason to *weep for Self* ; nor has any one more feelingly expressed it in his posthumous writings !

“ In order to moderate our grief for the loss of friends, another motive should be, a serious inspection into the

Cause

for the loss *we* have sustained; and I do not know that such sorrow, duly moderated, is any more a sin than to rejoice at what we gain. So thought the wise Solomon; and a greater than Solomon, we know, wept at the loss of his friend*.

Thus, sir, on this melancholy subject, my pen runs on to communicate: and if of no service to you,—and, indeed I don't lay much stress upon it, for any material effect,—yet I persuade myself you will take all in good part, that comes from your well-meaning and sympathetick friend,

MARK SODOR AND MANN.

Cause of that grief: and in such a case we shall often find, that *self-love* is too much concerned, and at the bottom of our sorrows. We have lost a pleasure, or an advantage: we are mourning over the living, rather than the dead. If one, every way the same, would make us easy, the sorrow is not for the departed, but for ourselves, who survive. Cicero, speaking of the death of a friend, saith, "No evil hath happened to *him*: whatever it be, it concerns only *myself*: and to be severely afflicted at one's own misfortunes, is a proof, not of love to our Friends, but Ourselves." As self-love therefore predominates so much, we ought to moderate our passion, and turn the stream of our grief another way: lamenting that our hearts are so selfish; and that we can with so much difficulty resign a present satisfaction, and make a sacrifice of our wills to God." See Dr. Dodd's "Comfort for the Afflicted, under every Distress." Chapter IV. Section III. p. 219: printed for Dilly, 1789. 12mo.

* JOHN xi. 35.

LETTER

LETTER LVI.

To the SAME.

Bishop's-Court, Sunday Night, Jan. 31, 1768.

The business of the day is over: and if it were not, I do not know any employment fitter for it, than to write to, or to visit a friend in his affliction.

It will be but to repeat the same thing, (and the same thing too, perhaps, it may be necessary and salutary to repeat;) namely, to desire that you will permit nature to take its course, without stifling, or struggling against the grain. The pungency of your sorrow must soften by degrees. It would have been just the same, if your dear partner and you had been spared together twenty years longer. The parting would have been equally grievous, come when it would *.

When

* "The loss, dear sir, which you have lately suffered, I felt many years ago; and know therefore how much has been taken from you, and how little help can be had from consolation. He that outlives a wife whom he has long loved, sees himself disjoined from the only mind that has the same hopes, and fears, and interest: from the only companion with whom he has shared much good, or evil; and
with

When it is most agreeable to you, you will come hither. Change of place, after you have a little settled necessary affairs at home, will be good for you. The sight of any new, or of any old friend, will at first naturally discompose; but that will go off again in some measure: for, if people were always to grieve for their losses by mortality, half the world would be a scene of woe. This, I believe, was said before; and if I say it again, you will bear with my repetitions.

Hetty begs to be kindly remembered to you; and would be *desirous*, though she does not at present like the word *glad*, to see you. I am, dear sir, as ever, yours affectionately,

MARK SODOR and MANN.

An answer to our agent in the Tythe-Cause obliges me to send over, to save the passage.

with whom he could set his mind at liberty, to retrace the past, or anticipate the future. The continuity of Being is lacerated; the settled course of sentiment and action is stopped; and life stands suspended and motionless, till it is driven by external causes into a new channel. But, the time of suspense is dreadful!—Our first recourse, in this distressful solitude, is, perhaps for want of habitual piety, to a gloomy acquiescence in necessity. Of two mortal beings, one must lose the other: But, surely, there is a higher and a better comfort to be drawn, from the consideration of that Providence which watches over all, and a belief that the living and the dead are equally in the hands of God.”
Dr. S. JOHNSON to Dr. Lawrence, Jan. 20, 1780.

LETTER

LETTER LVII.

To the Rev. PHILIP MOORE.

Bishop's-Court, Feb. 5, 1768.

Dear Sir,

Yours, with the liquor accompanying, came safe to my hands this day at noon. The style of your letter confirms more and more my prognostication, that the sensibility of your loss would for a while rather increase than otherwise. It cannot as yet be expected to decrease. It must have its time, and its course; and it is in vain to attempt to subdue nature. And yet, remember I tell you, we cannot always grieve, any more than we can always rejoice. The symptoms of each will, indeed, sometimes have occasional returns. Your poor wife's case will evince this: For, though the sorrow for the loss of her children went very near her, yet you must not deny, but in the main she recovered her spirits, and she became as cheerful as ever. If you say it often came across her, yet no one can say but that she was, to the last of her healthy life, as cheery a companion as any one would wish to converse with. And so, I trust, will you be, in due time, unless

unless you are a singular instance of unrecoverable spirits; which I would not suppose.

I here send you Mr. Birket's letter. It is just such a one as I should have expected. As to that part of it relative to your going to Carlisle, how far it could be helpful to your spirits, to be with a family as afflicted almost as yourself, you must be the best judge. I shall neither persuade nor dissuade; and can only say, if you choose to go, you shall have as much of my leave as is in my power to grant. But this, I think, will best be considered together, when you are here at Bishop's-Court. In the mean time, with or without Doddridge, let me prevail on you to acquiesce in the *fiat*: without endeavouring to find, what may help to depress you; and to gratify the passion, which is of itself predominant enough.

Yours, as usual,

MARK SODOR and MANN.

LETTER

LETTER LVIII.

To the Rev. PHILIP MOORE.

Bishop's-Court, Feb. 12, 1768.

On Monday last, who should come over, but Mr. John Moore from Kirk-Arbory, to bring me a horse he had picked up from a neighbouring farmer, which he thought would suit me. Accordingly we settled it to make a trial: Tuesday stopped us, by a heavy fall of snow; but on Wednesday afternoon we sallied forth, he on my little horse, and I on that which he brought: and, notwithstanding his character of a fine, light, easy trot, I said but little, and only changed for my own in return; when my palfrey soon shewed the recommender the difference: mine trotting so fast, and so easily, that my Arbory jockey was quite spent with heat and fatigue, by keeping pace with me on his farmer's nag:—and this I thought the best means of bringing him to own it could not do for me. You will smile when I tell you, that I went to Mr. Curghey, and got *him* to be the purchaser! and I really think it will suit him very well, as he does not generally choose to ride so briskly as somebody you know.

Now

Now, is not this sad, impertinent stuff, to write to my brother Moore, in his present circumstances? "Brother Sewell does not treat me thus; but sends me comfortable doctrines, to help alleviate my present troubles." Well, sir, when you come hither, I have a panacea, which I will venture to set up against his for efficacy; and pronounce it the best medicine too in the universe, for afflicted souls, next to the sacred volume itself, that I ever met with*. So pray come away, and try my recipe.

But, whilst we are in the body, in vain shall we expect to be always, or altogether spiritual; and therefore sent I you a detail about a horse and a palfrey,

* "*A faithful Friend*," says the son of Sirach, "*is the Medicine of Life*." Eccclus. VI. 16. And, assuredly, there exists that healing quality in the interchange of amicable sentiments, which is far more balsamick, on trial, than all the recipes of art. These may, indeed, mollify the fierceness of corporeal wounds, or assuage the paroxysms of pain; but words of consolation, applied in due season, from the mouth of sympathetick friendship, are words *fitly spoken*! And how good they are to the heart diseased, none but the heart, more or less conversant with distress, can ever fully know.

As bees mix'd nectar draw from fragrant flowers,
So men, from friendship, wisdom and delight.

"Major levatio afferri nulla potest, quam conjunctio consuetudinis, sermonumque nostrorum;" says Tully to his consoling friend Sulpicius; Ep. Lib. IV. 6. edit. Schrevel. 668.

by

by way of chit-chat : For, though I well know, in your present state, it will be looked upon as trash, not fit to be set before you either for physick or food ; yet it is such as, sooner or later, human creatures must be content to hear or see ; unless they will shut both ears and eyes, till they can bear impertinent sounds, and unentertaining sights. At present, I know you are better pleased with other kind of subjects ; such as, “ not being long after your beloved associate,” and “ renewing your acquaintance, in a spiritual sense, and in another state.” This, my friend, may be an innocent indulgence of imagination, to soothe the painful thoughts of the late separation : But you certainly will find that you must come down to something lower, in time ; unless you intend to be a devoted instance of unremitting sorrow.

Returns of plaintive sensibility it must be expected will occasionally arise, for a considerable time ; perhaps for the whole time of survivorship : but returns also of usual cheerfulness will oftentimes take place. This is the course of the world, and of human nature. An intermixture of good and evil, of pleasure and pain, is the constitution of this state of trial ; and though not wholly, yet great part of each is more or less the effect of that conception, to which our weak judgements unavoidably render us subject.

But, to tell a man of your sense, that we are all mortal ; and that the best of friends,

Sooner or later, unless they go together, must part,—would comparatively be stark nonsense, or at least an useless species of observation, affording neither comfort nor information. I remember some one of our divines, I believe it is Tillotson, takes notice of the trite consolation sometimes given to a person, upon the loss of a dear friend; “Come, since it can’t be helped, cease to grieve;” or, “why do you grieve?”—The answer is excellent; “It is therefore I grieve, because it cannot be helped: for, if it could, I should have no occasion to grieve *.”

Thus you see, sir, I run on, without study or method, whenever I take up my pen to you, clapping down what comes uppermost. And though I own this manner of writing may seem too indelicate for the oppressed mind of an afflicted man, yet I think I would rather hazard something’s not being quite so palatable, than the taking more time to consider, ’till opportunity might thereby often slip for writing to you. Both my hand-writing and my thoughts are

* It was the saying of Augustus Cæsar: *Hec ipsum est, quod me malè habet!* See Tillotson, Vol. I. Sermon V. The celebrated Gray has very happily expressed this idea, in an elegant sonnet on the death of his friend Mr. West; which concludes thus:

“I fruitless mourn to him, who cannot hear;
And weep the more, because I weep in vain.”

Mason’s Edit. 4to. p. 60.

O o

much

much of a sort, equally obscure and hasty: Such as they are, I shall have hard luck, if no good at all, but the reverse, should arise from the multitude of addressees sent you on the melancholy occasion that has drawn them from me.

Your affectionate friend,

MARK SODOR and MANN.

To the fire, if you please, sir; for I am ashamed of it.

LETTER LIX.

To the Rev. PHILIP MOORE.

Bishop's-Court, Feb. 19, 1768.

Dear Sir,

The Packet still on *this* fide! I took it for granted it would have gone off this day se'nnight, in the evening, when the wind was at S. W. I think its riding out the storm on the snowy Tuesday must gain some credit to the managers: Or, rather, we must give the whole to Providence.

What

What you say of the moderation and gentleness of the Manks, toward the distressed of unfortunate persons suffering shipwreck, I believe may be an observation just enough, so far as respects *open violence*, which I think is said to be often exercised in some other countries. But, with regard to *stealing* the goods, as well as the parts of a ship broken, I fancy that experience, and the guard always set here to prevent it, will shew that we are no honefter than other people. Nor, indeed, can I reconcile to the dictates of conscience, the taking advantage of the misfortune of wrecked mariners, by having their cargo at a far less price than would be given if the vessel were safe in harbour. But, such it seems is the custom! and *defendit numerus*, though a bad one, is the only excuse I know of*.

You know that, how desirous soever I am of having you here, I have, for prudential reasons, dispensed with your coming very soon after your sufferings. The first fair day past the ordination, we shall expect you.

I am just now administering to another patient, a particular friend of mine in Kent; the sister of lady Lambard, whom, though you know her

* JUVEN. Sat. II. 45. who adds,—*junctæque umbone phalanges*. On which Præteus quotes, from Lucan, Pharsal. V. 260. *Quidquid multis peccatur, inultum est*. Too true, with respect to that most infamous practice of wreck-plundering!

not personally, you must have heard me often mention. She is now the widow of a most excellent husband, the late Dr. Pery, rector of Ash, in Kent; and who, from a delicate, tender, and affectionate disposition, is in the deepest affliction that can be imagined. This trial coming just after the loss of a favourite son, about 21 years of age, helps to make her present burthen peculiarly heavier to bear. Bye-standers, upon such occasions, are ready to balance, and endeavour to alleviate the pressure, where there is room for it, with the consideration of "the fine family she has;—a son just of age to succeed his father in his living," which the patroness, lady Lambard, has given him, being of nearly 300 pounds per annum value; and four daughters, all, though single, provided with pretty fortunes, and extremely well accomplished, by being chiefly brought up with their aunt lady Lambard: And all of them the most dutiful in behaviour both toward their parents and her ladyship; so that it used to be delightful to see them together!

But, what is all this? Though such considerations be valuable, what influence or effect will they have on a mind, that feels the loss of what was the dearest to her of all other blessings put together;—the loss of an unexceptionably good husband; of whom, for my own part, I, who have known him for many years, can say, I never
could

could discover a single fault he had? He was well and hearty when I saw him in England the latter end of last summer, and spent some days with him at his sister Lambard's; and my fellow-traveller, Christian *, can bear testimony, what a charming and agreeable family they all are.

"But, what," you may say, "is all this to me, who know them not?" and you may also add "Every one feels for himself, or herself," However, sir, if *others* feel for *them* too, you will not say that is no sort of alleviation. I know it is, and a great one too. It helps mightily to support the burthen. As far as I can understand, this worthy brother of ours was carried off by a gout-fever in his head; which had been flying about for some time, and, at last, fatally fixed on the vital part.

I am now acquainting my lady with the great loss I have sustained here, by the death of a worthy Clergyman's worthy *Consort*; a loss, which I shall sensibly feel, as of one whom I visited with the greatest pleasure in the town where she lived. Poor woman! If her ladyship could know how rejoiced she was at my late preferment †, and

* The Rev. Evan Christian: who long enjoyed the bishop's friendship, and is at present vicar-general in the diocese of Mann; to which respectable office he was appointed in October, 1769.

† The mastership of Sherburn-house.

how anxious to come and tell me so, but prevented by illness; I am sure my lady would say, "I shall love her memory, for loving my friend Mark so well."

And now, give me leave to ask you one question,—or, perhaps, to repeat what I have asked before. Would you have chosen, if you might, to have left a very affectionate wife to grieve some years for the loss of you, (and which must have been proportionably severe to the love she bore you,) than for *you* to bear that trial, by her resting from worldly pain and sorrow of every kind?—Think of this, my friend, and you will then think, what is, is best.—"No, say you; but I should willingly have gone with her, if it had so pleased God." Possibly so, in the height and anguish of your grief. But, do you not remember the story of the man, who, being depressed with trouble, and weary of life, and calling for death to take him out of it, when death came, told him he only wanted him to lift up the bundle of sticks upon his back; and so walked on?

We read of the custom, in ancient times, (and which possibly may still remain) in some distant parts of the East, for the wife to fling herself voluntarily on the funeral pile, to be consumed with her dead husband: But, I do not remember that it was usual for the like loving compliment to be paid to a deceased wife. I have known instances,

of

of surviving wives attempting to hurl themselves after their husbands into the grave, at the funeral; and to have been, not without difficulty, restrained. These, however, are the effects of violent agitation, and when, for a time, the chief mourner is bereft of reason. I underwent a trial myself, which I now think it would have been as well if my friends had been so kind as to prevent:—I mean, in attending my wife's corpse to the grave. I imagined it had been the constant custom here; or I am sure I should not have attempted it. Your friends, I think, were wiser, than to permit or encourage you to do the like.

You see I fill my paper with whatever occurs; and hope you will take all in good part, as well meant, to amuse you, as well as to soothe and coincide with your present state and circumstances. It will help to spend your grief, and to vent and unburthen your sorrows.

As to religious arguments for Submission, I know you are sufficiently furnished with them, not to need receiving any from me. I chiefly consider nature, and offer sentiments principally on that head: and I am, dear sir, your affectionate and faithful friend,

MARK SODOR and MANN.

LETTER LX.

From the Rev. PHILIP MOORE,

My Lord, Douglas, March 12, 1768.

I would tell you, if I could, how very much I am obliged to your lordship for your more than fraternal kindness to me, at all times; but more especially for that which you have so amply shewn upon the late melancholy occasion.

Your goodness quite confounds me, so that I want words to express my gratitude. I could not speak to your lordship and Mrs. Hildesley, when I came away. My heart was too full; nor had I rest, till I gave it vent upon the road: after which I was something more composed, and pursued my journey, *musling on many things* *, and ruminating on past times and events, as well as extending my views towards and upon things to come. I got home very well, a little after two; and though every body was glad enough to see

* See, read, and weigh, equally with its sublimity, importance and pathos, that very animated passage of the apocryphal Book of Wisdom, chap. ix. The above quotation is from the 15th verse; most suitably applicable to Mr. Moore, the judicious mourner.

me, yet,—I was far from glad myself. The dismal blank, the vacuum I find here, strikes a damp on the spirits, that is very depressing! But, come; I shall endeavour to avail myself of those consolations which I still enjoy, through the divine beneficence, and your lordship's friendship.

Let me conclude, with my most grateful thanks for such unexampled kindness to your most obedient, most obliged humble servant,

P. MOORE.

LETTER LXI.

Rev. PHILIP MOORE to the Rev. Dr. WALKER,
of Moffat, North Britain.

Rev. Sir, *Douglas, Nov. 14, 1768.*

Our present Diocesan has already met your inquiries, in a good measure, by his "Statement of Religion, &c. in our Island;" some extracts from which I do myself the pleasure to enclose. From thence you will observe, that his lordship laments the then scantiness and inconvenience of our parish churches, together with our want of
the

the Holy Scriptures in the native tongue. This latter defect is however considerably remedied; for, since his accession, and by his assiduous applications, much has been done preparatory to its entire removal: and, in order to supply all defects, the clergy of the diocese are now engaged in translating and preparing for the press the Scriptures of the Old Testament; which it is hoped will be ready for revision, so as to be printed in due time, before the close of the present year.

You particularly wish to know how the church here is supplied with ministers;—a question, which was some years since proposed also by his grace of Canterbury to our bishop *. To which I answer with pleasure, that in the reign of Charles II. bp. Barrow established an academy at Castletown, for the education of young men to serve the church; who receive their instruction from an academical professor, who is a Master of Arts from one of the Universities. There is a competent salary for the teacher, and a handsome exhibition for the three or four youths on the establishment. There is also, at Douglas, a benefaction from a gentleman lately deceased, for the education of two candidates for the ministry. Our last academick master was the Rev. Mr. Ross, a gentleman of your country, from Muffelborough:

* See the Primate's letter, July 3, 1764, page 506.

so that, you see, from these seminaries we have the blessing and benefit of a competent share of classical, theological, and other learning in the arts and sciences, to qualify us for the ministry; which has greatly contributed to dispel that mist of ignorance and illiterature, of which bp. Barrow so justly complained *.

Besides the above, there is an English petty school, with a small endowment, in every parish; where the children are taught to read and write, and instructed in the principles of the Christian Religion, previous to their further cultivation by the respective ministers. We have likewise a fund of about ten pounds *per annum*, for the support of poor clergymen's widows, established and procured by the joint endeavours and piety of our late and present worthy bishops. On the whole, sir, you may perceive that things are much mended with us since good bishop Barrow's time; and if you are desirous to know more about us, or to be better informed as to the natural, civil, and religious state of this poor place, another visit from you would do us honour.

Your last call upon us was only a glimpse; and you passed through like a luminous meteor. I hope your next visit will be longer, for your own sake, as well as ours; for you have not seen the half of what you might have seen and known,

* See "Enumeration of the Manks Bishops," p. 304.

had your transit been less rapid. When next you come, I shall certify for you, that you are qualified to travel and to keep pace with the king of Denmark himself.

“ Nothing that's glorious ever makes a stay ;
Your blazing star but visits, and away ! ”

I am, dear sir, with much respect, yours, &c.

PHILIP MOORE.

LETTER LXII.

TO MISS TALBOT.

Isle of Mann, Nov. 28, 1768.

Notwithstanding the friendship with which the late most excellent primate at Lambeth condescended to honour me, had occasionally introduced me to some degree of acquaintance with the two valuable ladies, by whose friendly care and protection his grace had long been happily favoured ; I have for some time been under a sort of suspense, whether I was sufficiently entitled to the freedom of addressing them upon
the

the affecting subject of that great loss, which not only Mrs. and Miss Talbot in particular, but indeed the whole church and nation had lately sustained, by the death of the great and good Archbishop SECKER.

I have, however, at last, broke through my perhaps unnecessary restraint, and am set down to signify the share I take in the general sorrow, for the loss of so extraordinary a personage; and especially do I condole with Mrs. and Miss Talbot, in what *they* must needs feel with very trying sensibility!

Experience hath amply convinced me of the comfort and allay which such sort of troubles and afflictions are capable of receiving, from the joint participation of friends, as insignificant as the bishop of Mann. And if this be true, in general, I am thinking that although your and your mother's sense of the duty of resignation needs not the aid of any human support, yet the concurring sentiments of concern, in a very great number of worthy persons of the highest order in Church and State, the very highest of the whole not excepted, (I need not say, I mean HIS MAJESTY), cannot well fail of helping to soothe and lighten the affliction of the two dearest friends whom his late grace of Canterbury has left behind him.

Words, I am sensible, would be wanting, were I to attempt to express what I can
imagine

imagine Mrs. Talbot and you, madam, have undergone, in being suddenly deprived of so choice and valuable a friend. I call it *suddenly*, as considering that his grace's hale constitution, notwithstanding his maladies, might seem to promise some few years longer life. But, it is time to drop this melancholy subject; nor am I yet quite sure, whether it was right for me to enter on it.

I shall only further add, that since it has seemed good to the wise dispensation of Providence, to release his precious and well-prepared soul from his painful bodily disorders, it is the becoming part of all who are left to lament his departure, quietly to acquiesce under a visitation so truly severe.

I was honoured with a long and affectionate letter from his grace this last summer, just as I was setting out from hence for my new place of residence at Sherburn-house: And, as I am apt to conceive it was one of the last, if not the very last he ever wrote, I preserve it as a choice relic,—a just and pious memorial of him.

Oh! my dear lord archbishop of Canterbury deceased!—What could your grace see in, or know of your poor friend, M. Hildesley, to induce you to be at the trouble of going in person to the KING, to address his majesty in my behalf; and in such terms, as, if what I have heard be true, it will by no means become me to repeat?

peat?—If a tear of gratitude could express my deep sense of that, and of all other his grace's signal favours, his memory at this very instant commands it!

Commending your dear mother and you to the divine consolation, which, I doubt not, is amply imparted to your well-disposed and pious hearts; I beg you to believe that I am, madam, most heartily and sincerely, Mrs. Talbot's, and your sympathetick friend, and obedient servant,

MARK SODOR and MANN.

SOME ACCOUNT

of

MISS CATHARINE TALBOT.

THIS very amiable lady, so respectfully and so often mentioned in the course of the present work, was the only daughter of the Rev. Edward Talbot, archdeacon of Berks, and preacher at the Rolls, who was the second son of Dr. Talbot, lord bishop of Durham. Her father died, of the small pox, in December, 1720, at the early age of twenty-nine, about five months before the birth of this child; having on his death-bed recommended

commended Mr. Secker, afterwards archbishop of Canterbury, to his father's notice : a most fortunate incident, surely, as it proved in the event ! For, " thus did this excellent young man, by a nice discernment of character, raise up, when least he thought of it, the truest friend and protector to his wife, and unborn daughter ; who afterwards found in Mr. Secker all the tender care and assistance which they could have hoped for from the nearest relation *."

To the friendship of her father also it was, that the grateful Dr. Rundle, some time after lord bishop of Derry, stood indebted for his early introduction to the Talbot family, together with all his consequent promotion : and by him a very elegant and beautiful character of Mr. Edward Talbot is given, in a letter to Mrs. Sandys, immediately upon the melancholy event of his kind patron's decease †. Very honourable mention is likewise made of Mr. Talbot, in the Life of good Archbishop Secker, and partly cited from thence in the sequel of this account.

The first notice taken of his daughter's intellectual endowments, is by Dr. Rundle, in a letter to Mrs. Sandys, dated in 1729, when Miss

* Life of Archbishop Secker, by the lord bishop of London, p. 8.

† See Letter V. in Mr. Dallaway's Collection, published by Cadell, in 1789. Vol. II. p. 33.

Talbot could have been little more than eight years old. "Every day," says he, "Kitty grows a more delightful girl than the other. Her understanding shoots up faster than her person. I cannot say whether she is more admired or beloved; or which is most uncommonly excellent, her temper, or her fine sense: in which reason and imagination seem to imitate the conduct of wise married people, where both command, and both obey; and have no contest between them, but which shall best shew forth the other's excellency *."

The following is a letter written by Doctor Secker to Miss Talbot, early in the year 1733, when she was about thirteen years of age.

"Dear Kitty,

To increase your surprize, I thank you for your third letter, and shall be glad of a fourth; for, to tell you the truth, I have a great kindness for you, and am pleased with every instance of a mutual regard in you to me. I have many reasons, on account of *other persons* (one of whom you never knew †), and some on your *own* account, to love and wish you well.

* Dallaway's Collection, Letter XI. p. 93.

† Her father.

One of my greatest pleasures, in the new preferment I am to have*, is, that it may be of advantage to your improvement; and it shall always be my business to give you all the improvements I can, and to adjust and regulate those which other persons give you.

You are the only child of a very good woman, our dear friend, and in stead of a child to my wife and me. The affection we all have for one another is united in *you*: for ourselves, all we can expect is, some continuance of our present happiness; but *You are our growing hopes*. The only way our enjoyment of life can much increase, is by seeing your mind, and temper and behaviour coming near to what we wish it. I think, and it is a great pleasure to me to think, that you are persuaded, as indeed you have reason, that every word and action of ours, that relates to you, hath no other view than your happiness. Your present pleasure and entertainment we desire to consult, in every thing that will not be of some future harm; and would never give you uneasiness about little things, if we did not know that great consequences often depend on them. The knowledge of what is proper in life, (which we have learned ourselves by slow degrees, and, sometimes, by unhappy experience)

* The rectory of St. James's, Westminster, to which he was instituted the 18th of May, 1733.

we apply, to give you the earliest direction, in a world full of mistakes and bad guides. At present, I doubt not, you have absolute confidence in us: fix that principle in your mind. You know it not yet, but, the time is coming, when, if you provide not against it before-hand, you will be much less capable, however strange that may seem to you, of judging right, than you are now; and yet, which is a dreadful consideration, upon your conduct just then the happiness of all your life will very probably depend.

Fill your mind, dear Kitty, against that time, with good sense; and, which is the main thing, with a resolution to *follow* good sense. Settle it in your heart, that reason is a better guide than fancy; and your old experienced friends more to be trusted than the most officious new ones, who can desire to recommend themselves. By a conduct suitable to these thoughts, you may hope for such happiness as this world can give; and it is, and will be yet a while, natural for you to think, that it can give a great deal. By degrees you will find yourself mistaken; and the more miserably mistaken, the more you set your heart on it.

Human happiness is generally faint and low; always full of interruptions and allays: therefore, let your rule be to act right, expect little, and take cheerfully the good, and patiently the

evil, that comes to your share. There is a wise Dispenser of both, who hath his reasons: approve yourself to him; and your desire of happiness, which was not made for nothing, shall be fully satisfied in another world, though not in this.

Let not the thought of such a Being be terrible to you: He looks down with complacency upon you; expects childhood and youth should be what they are; and approves of every gaiety that contradicts not innocence. The serious purposes and easy amusements of life have each their times; and for our behaviour in each we shall account, not to a rigid unreasonable master, but to a wise and good parent, equally the object of our reverence and love.

Let the thoughts of such an inspector of your conduct be often present to your mind: they will strengthen by degrees into a cheerful composedness and rightness of heart. Life will often want this support, and death still more. Think sometimes on death, an awful but harmless thing, far distant from you, I hope, as yet; but sure to come, and proper to be brought near in thought, that you may spend the beginning of life as you will wish in the end you had; and, by setting yourself early to acquire every valuable and graceful accomplishment, have the longest enjoyment of them you can.

This is a very serious letter, dear Kitty; but seriousness is the foundation of the building of life, happiness the superstructure, and gaiety the ornaments. Laying the foundation appears coarse and tedious work, to those that are in over great haste of seeing the building finished; and yet, if it be not both strongly laid and carefully preserved, the fall of the whole edifice will be only more sure, and more dreadful, in proportion to its height: Whereas, let the right care be taken first of the real, though invisible support of all; then the work rises by sure degrees, the delight of every beholder: the happy owner enjoys every convenience and every pleasure of it with safety, and looks out on every prospect with lasting delight.

You will easily add more particulars to the comparison. There are beautiful buildings with little ornament, and ugly ones with a great deal: so, there are miserable lives with great appearance of gaiety, and happy ones without it. Different buildings, and different parts of the same building, require different quantities and kinds of ornament: But, I leave the rest, Mrs. Catherine, to your own imagination.

T. S."

THE many transcendent qualities of Miss Talbot, no where hitherto regularly detailed, are worthy of being concentrated, and better known. They are thus glowingly delineated by a candid female pen, in a letter from the dutchess of Somerset * to lady Luxborough, dated Nov. 23, 1753. "I have spent the last three weeks," says her grace, "most agreeably: the first of them the bishop of Oxford (Dr. Secker) and Mr. Talbot † passed with us; and had the goodness to leave Miss Talbot, whose character I think you must have heard, when they went away. She is all the world has said of her, as to an uncommon share of understanding: but, she has also other charms, which I imagine you will join with me in giving the preference even to that;—a mild and equal temper; an unaffected pious heart, and the most universal good-will to her fellow-creatures that I ever knew. She censures nobody; she despises nobody; and, whilst her own life is

* For an original little poem, written by her grace, and communicated to the editor by a friend, see the close of these remarks on Miss Talbot.

† The honourable John Talbot, third son of the lord chancellor, afterwards a Welch judge. He died Sept. 23, 1756. It was to this gentleman, that the gratitude of bishop Rundle left the principal part of his property, as mentioned already, in page 178.

a pattern of goodness, she does not exclaim with bitterness against vice."

In another letter from the same noble hand, of the following month, addressed to Mr. Shenstone, the celebrated poet, Dec. 18, her grace, as if delighted to dwell upon the theme, observes, "The kind offer you made me, of sending me any thing you occasionally happen to write, I look upon as the highest obligation: and you will greatly add to it, if you will permit me to shew them to a very ingenious friend of mine, whose ingenuity is her least praise; since the even cheerfulness of her temper, and the candour of her heart, joined with the most unaffected and honourable piety, must claim the esteem of all lovers of virtue, who have the happiness of being acquainted with her. You may possibly have heard of her; as, in her very young days, some little things of her writing got abroad, which were thought worthy of notice, considering the age she was then of. She is a grand-daughter of old bishop Talbot, and niece to the lord chancellor of that name. She has lately spent six weeks with me here, and went away only on Thursday."

TO the finest imagination, and the most elegant accomplishments of her sex, Miss Talbot added the gentlest manners, and a disposition thoroughly benevolent and devout,

vout *. Nature bestowed upon this favourite character an excellent understanding, and formed her in the fairest mould. Her sensibilities were exquisitely refined, which enabled her to enter into the feelings of others with uncommon penetration; and she had consequently the quickest discernment to investigate those nice distinctions which stamp some characteristick *trait* on every individual. Her mind was by education richly cultivated, her birth and station entitling her to every accomplishment; and these she improved by conversation with persons of the highest rank and most distinguished abilities. Her affection for the Muses, and the deepest literary attainments, led her into so intimate an acquaintance with the classics, that, without the smallest tincture of affectation, she embellished her most familiar writings with pertinent and beautiful allusions. She had a luxuriant imagination, when she ventured to indulge her genius in the fields of fancy; but, so sincere was her humility, so diffident was she of her own powers, so awed by the deference she paid to THE RESPECTABLE FRIEND with whom she constantly resided, that her elegant and refined taste was sometimes chilled in the bud, and many sweet flowers were often swept off by the pruning hand of a judgment long matured.

* Life of Abp. Secker, p. 115.

Miss Talbot had also a very lively vein of true humour, which her admirable principles well knew how to restrain within the bounds of the strictest delicacy and benevolence*. She saw, with an eye of candour and compassion, all the ridiculous failings which human nature constantly exhibits to the discerning mind †: and although she had talents which could have exposed those follies with the keen edge of Attick wit, she from principle suppressed her power; and turned its current, through the channel of her pen, to the purposes of useful admonition, and the most effectual researches into the secret windings and workings of the heart, that perhaps were ever disclosed: whilst real piety strengthened her sentiments, and breathed emphatically in all her

* For an ample specimen of these sportive fallies of her pen, see her letter inserted in Nichols's Anecdotes of Bowyer, 4to. p. 248. It is addressed to a lady of high quality; was written, in the most easy style, at about nineteen years of age; and very humourously characterizes the learned antiquary Dr. Browne Willis, and his four spritely daughters.

† A FRAGMENT, by Miss Talbot: never before published. "Yonder are two persons in a deep conversation. What makes one of them look with so concerned an air? One would think she had just been told of some strange misfortune befallen her.—Quite the contrary. That philosopher has been proving to her, that, if she makes herself unhappy, it is without any reason in the world;—that happiness is perfectly within her reach; and that she has no ground for the least complaint, or repining. Now, what vexes her is, that she has got the worst of the argument; that she has not one word to answer him; and that she is convinced he is perfectly in the right."

writings;

writings; sweetened her temper, regulated her passions, diffused an amiable cheerfulness over her life, soothed all her disappointments, and enabled her, with fortitude and resignation, to endure a long and painful malady, of the most excruciating and hopeless nature. And, she died *the death of the righteous*; departing like a saint indeed, prepared by christian hope, and exalted by christian faith.

The above is the warm attestation of *another lady*, on this honour of her sex: nor is it the least eulogy of Miss Talbot, that the rectitude of her deportment excited such applause, and enabled her to surmount what has justly been reckoned one of the greatest difficulties;—even, by merit, to silence envy *. The following lines by Miss Scott, author of the “Female Advocate,” have been justly admired, both for their truth and elegance:

TALBOT! did e'er mortality enshrine
A mind more generous, meek, or kind, than thine?
Delightful moralist! thy well-wrought page
Shall please, correct, and mend the rising age;
Point out that road the thoughtless many miss,
Which leads through virtue to the realms of bliss.
Fain would my soul thy sentiments imbibe,
And fain thy manners in my own transcribe:
Genius and *Wit* were but thy second praise;
Thou knew'st to rise by still sublimer ways:

* “*Postremo, quod difficillimum inter mortales est, gloria invictam vincere.*” SALLUST. Bel. Jug. x.

Thy angel-*goodness* all who knew approved,
 Honour'd, admir'd, applauded, and beloved.
 Fair shall thy fame to latest ages bloom,
 And every Muse with tears bedew thy tomb!

THE person of Miss Talbot is described as lovely; her manners engaging; and she seems to have been formed to constitute the highest felicity of the married state. She was justly admired and ardently addressed by several; and by a few amongst them who were completely worthy of her election*: Yet, by a train of such unaccountable circumstances as often in this world disappoint the fairest prospects, she was throughout life appropriated to the duties of daughter, friend, and general benefactress to the unfortunate and the poor. Her attentions and sensibilities as a *Daughter* were almost unexampled; suppressing her own sufferings, in her last and most agonizing illness, the better to mitigate those feelings on *her* account, which a widowed parent was destined to endure!

As a *Friend*, she was ever affectionate, faithful, and sincere; of which, in one instance of fond recollection, she has given a pleasing proof, by the following lines, now first published.

* We are well assured that the singular and interesting "Tale of Love in High Life," and the two very elegant "Songs by a Lady of Fashion," which are inserted in the *Gent. Mag.* for 1796, pp. 631, 632, and referred to in the Preface to Mr. George Monck Berkeley's *Poems*, p. dciii. relate to Miss Talbot, and Dr. Berkeley, late prebendary of Canterbury.

TO

TO the Memory of Mrs. SECKER, who died
in the Spring of the Year 1748.

WHERE art thou, oh my dearest friend?
No more must I thy steps attend!
No more, through garden, gallery, hall,
Must answer to thy chearful call;
When, raptur'd with some charming scene,
The sunny gleam, or vivid green,
Thou hadst but half enjoy'd the view,
Unless thy Kitty shar'd it too.

No view is here, no favourite spot,
Where, Friend, I thee remember not:
No room, no walk, but whence I send
Fond Fancy back to fetch my friend:
My friend! to whose dear watchful care
I owe, next Heaven, this vital air;
Whom Heaven, propitious to thy prayers,
Thy tender, faithful, painful, cares,
Its instrument ordain'd, to save
My infant being from the grave;
Its generous instrument, to bless
With far superior happiness;
A temper form'd, a mind improved:
—Oh! ever honour'd, ever loved!
Whate'er, in Heav'n's supremé decree,
Is yet reserv'd for worthless me;
Whatever life may yet bestow,
Whatever joys I yet may know;

Thy

Thy memory, still for ever dear,

I, as a parent's, will revere!

Thine image ever in my mind

Shall the most tender welcome find.

And, when this mortal scene is past,

And our glad spirits meet at last,

Such shalt thou find my faithful heart,

As when, alas! compell'd to part,

With bleeding agonizing pains,

It left entomb'd thy loved remains!

C. T.

Miss Talbot was peculiarly blessed with a frankness devoid of all suspicion, which gave the most acceptable consequence to those she loved; whilst with unremitting zeal she pursued the interest of her friends, whose happiness was essential to her own: for her mind was far above that fordid selfishness, which too often, in common dispositions, checks the glowing impulse to hazard every danger in the cause of virtuous friendship.

As a charitable *Almoner*, she was frequently employed by others, besides communicating from the ample allotment of her own fortune. With peculiar sympathy she attended to the distressed, and relieved their wants with judgement; distributing with all that lively pleasure, which mere duty can never afford, but which is the constant and just recompense of the feeling heart:—that

heart,

Thy

heart, which, in this world of mortification and misery, must oftener expect to be grieved by such sorrows as bounty cannot wholly assuage, than to be gratified in wiping away the tears of penury and depression, by those donations which it is the highest luxury to bestow *.

The Writings of this most valuable woman, known as such, do equal honour to her mind and sex: they vindicate the noblest spirit of christian benevolence, and display a more than ordinary acquaintance with human nature. There is a very singular and pretty letter of Miss Talbot's, written when she was hardly sixteen years of age, and addressed "to the *new-born daughter* of the Hon. John Talbot," son of the Lord Chancellor; which may be found in the Gentleman's Magazine for 1770, and has been thence transferred to several other valuable works. An important little treatise, of about forty pages, is also attributed to Miss Talbot, which has gone through many editions, and evinces at once the lively imagination, the good sense, and exalted piety of the writer. It is entitled "Reflections on the Seven Days of the Week." Those, therefore, who had not the happiness of a personal acquaintance with the author of this most rational and pious composition, may, at a very trivial expence,

* The editor refers to a letter, signed S. D. written by a lady, in the Gentleman's Magazine for June, 1772, p. 257; from which the reader and himself have derived some of the satisfaction arising from the above eulogium on Miss Talbot.

have the pleasing opportunity of profiting by her *thoughts*, which will ever perpetuate the blessings deduced from her *living example*. To the above has been added a collection of very ingenious "Essays on various Subjects," in two volumes: and the 30th number of the *Rambler*, June 30, 1750, is likewise ascribed to Miss Talbot's pen*.

Ever attentive to the sacred duties of gratitude and humanity, abp. Secker by his will appointed the Rev. Dr. Daniel Burton, canon of Christchurch, and Mrs. Catharine Talbot, mother of the abovementioned lady, his executors; and left thirteen thousand pounds, in the three per cent. annuities, to Dr. Porteus, now lord bishop of London, and Dr. Stinton, his Grace's chaplains: in trust to pay the interest thereof to Mrs. Talbot and to her daughter, during their lives; and after their decease to be applied, as has been done, to charitable purposes.

Miss Talbot was born in May, 1721, and did not long survive her kind guardian; his Grace, with whom she resided for more than two and forty years, dying August 3, 1768, and his

* Of the *Rambler*, No. 44, and 100, are said to have been written by Mrs. Eliza. Carter, now living at Deal in Kent, the celebrated translator of Epictetus. Since writing as in the text, the editor has the pleasure to find, that Miss Talbot's works (though not entirely) are re-published by Rivington, in one volume 12mo. including the *Reflections on each Day of the Week*; and containing also her 26 *Essays*, 4 *Dialogues*, *Occasional Thoughts*, *Prose Pastorals*, the inimitable *Fairy-Tale*, *Imitations of Ossian*, *Allegories*, and *Poetry*.

happy charge on the 9th of January, 1770, in the 49th year of her age.

ON the 29th of January, 1784, at the seat of her relation, Thomas Cornewall, Esq. of Chart-place, in Surry, and in her ninety-fifth year, died Mrs. Catharine Talbot, relict of the Rev. Edward Talbot, next brother to the Lord Chancellor Talbot, and archdeacon of Berks, whom she survived above sixty-three years; and to whose interest with his father, the bp. of Durham, the late abp. Secker owed his introduction into the ministry, and his first preferments in the church.

In October, 1725, upon Dr. Secker's marrying Mrs. Catharine Benson, the friend and relation of Mrs. Talbot, she, and her truly excellent daughter, consented to live with them; and continued also to reside in the utmost harmony of affection with the primate, until his death in 1768.

✍ To Mrs. CORNEWALL, relict of the gentleman above-mentioned, the editor is happy in thus again testifying his very grateful sense of obligation, for some valuable communications and original papers, which, together with the following poem, have greatly enriched his collection.

LIFE'S PROGRESS; OR, REFLECTIONS IN
 AUTUMN: written October, 1739,
 by FRANCES, Countess of HERTFORD;
 afterwards DUTCHESS of SOMERSET.

How lately was yon russet grove
 The seat of harmony and love!
 How beauteous all the sylvan scene,
 The flowers how gay, the trees how green!
 But, now, it no such charms can boast;
 Its musick gone, its verdure lost.
 The changing leaves fall fast away,
 And all its pride is in decay:
 Where blossoms deck'd the pointed thorn,
 Now hangs the wintry drop forlorn:
 No longer from the fragrant bush
 Odours exhale, or roses blush:
 Along the late enamell'd mead
 No golden cowslip lifts its head:
 Scarce can the grass its spires sustain,
 Chill'd by the frost, or drench'd by rain.
 Alas,—just thus with Life it fares!
 Our youth like smiling spring appears,
 Allied to joy, unbroke by cares.
 But, swiftly fly those cheerful hours,
 Like falling leaves, or fading flowers:

}

Q q

Quickly

Quickly we hasten to decline,
And every spritely joy resign.

Then be our hearts prepar'd to leave
Those joys, nor at their absence grieve :
Sublimar pleasures let us prove,
And fix our thoughts on those above :
By the bright eye of sacred truth
Review the dangers of our youth ;
Think, how by turns wild passions rag'd,
By calm reflection now assuag'd :
And bless the gentle, evening hour,
When reason best exerts her power ;
And drives those tyrants from our breast,
Whose empire they too long possess'd.

Devotion comes, with grace divine ;
Around her heavenly glories shine !
While every gloom their rays dispel,
And banish the deceits of hell.
Ambition now no more aspires ;
Contentment moderates our desires :
From envy free, we can behold
Another's honours, or his gold ;
Nor jealousy our rest alarms,
No longer slaves to mortal charms :
With prudence patience comes along,
Who smiles beneath oppressive wrong.

If, then, such peaceful, heav'nly guests
Age introduces to our breasts, -
Can we his soft approaches fear,
Or heave a sigh, or drop a tear,

Because

Because our outward forms decay,
 And time our vigour steals away?
 Should we regret our short-liv'd bloom,
 Which, could it last us to the tomb,
 Must quickly there to dust consume?

}

If thus Life's Progress we survey,
 View what it gives, what takes away;
 We shall, with thankful hearts, declare,
 It leaves us all that's worth our care.

F. H.

LETTER LXIII.

To the REV. PHILIP MOORE.

Bishop's-Court, Thursday, Dec. 8, 1768.

My trusty agent is hereby certified of the receipt of the printing paper, which I must forward to Ramsay. My thanks, as due, may be given to Mr. Collector, for his civility in taking no duty for works of charity, such as the printing of the Scriptures in the mother-tongue must be esteemed by every one not a papist.

And here, when I mention *charity*, or *charitable persons*, I am reminded of our benevolent

Q q 2

friend,

friend, Sir John Thofold; and, as he owns you for an acquaintance, I now fend you his laſt letter, containing his uſual beſt wiſhes for the progreſs of our great and good undertaking. Should you chooſe to tranſcribe that part which I have en- cloſed in crotchets *, you are welcome ſo to do, if

* The paſſage, dated Nov. 7, 1768, is as follows: "As the Manks clergy have finiſhed the tranſlation of one moiety of the Old Teſtament, they will not be weary, nor faint in their minds. The illuſtrious, ſublime, evangelical ISAIAH, the plaintive, pathetick, tender-hearted JEREMIAH, the amiable DANIEL, the deep and fervent EZEKIEL, with all the other moſt highly favoured prophets and ſervants of God, the Lord of Glory, will be brought, through the divine bleſſing on the pious, unremitting, honeſt labour of Manks clergymen, to ſpeak to Mankſmen in the Manks language. Hitherto they have run well, but they are not as yet come to the goal, where τὸ Βεβαίον awaits them all:—a crown of im- marceſſible glory is in the hands of the all-bounteous judge. One united effort more, and then, victory! *We wiſh you good luck in the name of the Lord.*" In a former letter of the bi- ſhop, June 15, 1768, his lordſhip informs his correſpondent, that in one he had lately received from Sir John, is the fol- lowing paragraph: "It is not in my power to refrain from hoping that the charitable current opened for a new impreſ- ſion of Welch bibles, will not exhaust the ſtream of charity for the publication of the Holy Scriptures in the Manks tongue. Let us not deſpair of reſreſhing and enriching ſhowers. I know my much-eſteemed and juſtly-honoured friend will not withhold from me the pleaſure of learning what progreſs the tranſlators and reviſers have already made in the ſervice of the Sanctuary." And, farther on, the ami- able baronet ſays, "I deſire my reſpectful compliments may be preſented to your worthy clergy; particularly to the vicar-general,

if you will be at the trouble; but I would not have the letter put into *other* hands for that purpose.

Your coadjutor at Ballaugh, I fancy, was under a mistake, if ever he intimated or supposed that corrector Corlett would undertake the *transcribing* part, together with his business of correcting the prefs. Mr. Wilks called on him the other day, in his way to Ramsay, and Corlett told him he could not pretend to engage for both. What now is to be done as to the point of transcribing, I know not, nor can direct. I only hope Providence, which has thus far favoured the work, will also help us out of this difficulty *.

I am not for spurring the free horse to death, nor even to a tiring. Your home-duty at school and chapel is a plea, I must own, of weight. Do what is most agreeable to yourself; and either return to your quarters here after Christmas, or forbear it. Which way soever you determine, be assured, you will not only retain the regard and good opinion, but have the thanks also, of our friend Sir John Thorold, and myself.

general, and to Mr. Moore; whose pious endeavours to cause the Holy Scriptures to speak to the Manks-men in the tongue wherein they were born, will not be forgotten before HIM, who suffers not a cup of cold water, given to one of Christ's disciples, in the name of a disciple, to lose its reward."

* It was most effectually removed, by the assiduous and indefatigable exertions of Mr. (now the Rev. Dr.) Kelly; as mentioned in the Narrative of the Manks Version, p. 231.

Quære, whether, after the sundry notices that Sir John has taken of Mr. *Reviser* Moore, it would not be proper for you to write him a letter? I can answer for its being agreeable; for, excepting myself, no one has directly expressed to him the sense which the clergy have of his pious and noble encouragement, given to the undertaking we are engaged in. N. B. He does not mind expence, nor grudge postage. I recollect with pleasure what he said to me above three years since, when I was engaged in my main object of Subscriptions. "The progress made in this much-wanted work exceeds expectation; and may serve to support the inference, that it is not right to despair of success, *Christo duce, et auspice Christo.*" Yours,

MARK SODOR and MANN.

LETTER LXIV.

REV. PHILIP MOORE TO SIR JOHN THOROLD, Bart.

Sir, *Bishop's-Court, April 11, 1769.*

The frequent mention which you have been pleased to make of me, in your letters to our worthy

worthy bishop, calls on me to acknowledge the honour and the favour of such kind and friendly notice. I am well aware that I owe this to the partiality of my diocesan, who lays more stress on my poor endeavours to promote his good and pious designs than they deserve. To me, the work is its own reward: thankful to that good Providence, which has called me out in so glorious a cause, as to be instrumental in making the mind of GOD more diffusive and intelligible to my countrymen, and giving them the pure word of GOD in their own language; which I verily believe to be one of the most antient this day in the world,—being manifestly a dialect of the antient Celtick, the language of all Asia-Minor, and of Europe for many centuries, before ever Greece or Rome existed; and which evidently appears to have been the language of Gaul, and of Britain, in the days of Julius Cæsar. I am the more confirmed in this opinion, from observing the wonderful analogy which subsists between the old Cornavian language and the Manks. At the end of Mr. Borlase's "History of Cornwall," there is an Anglo-Cornish Glossary; on perusing which, I was astonished at the surprising similarity of the two languages; every sixth or seventh word almost the same, or with very little variation, but clearly from the same root. The Phœnicians, you know, traded to Cornwall for tin; which could not well be

done, without the medium of some common language. Such an intercourse would, no doubt, introduce many words of the old Phœnician into the Cornish, now, in a manner, grown obsolete. The Welsh, the Irish, the Erse, and the Manks, are all but different dialects of one and the same original language. But, that any vestiges of it should be found in the vallies of Piedmont and the Vaudois, is the greatest wonder of all ! That a vast number of Greek and Latin words are deduced from the old Celtick, is not to be disputed, and these we can trace very plainly in the Manks. Some curious disquisitions on this subject of the Celtick, I understand, have been published, some time since, in your country, which, I imagine, would greatly elucidate its obscurity; but, not having seen them, I can form no judgement of their value. We are here remote from the sources of learning and science, and must be content *χορηθῆναι ἀπὸ τῶν ψυχίων πικρόντων ἀπὸ τραπέζης τῆς πλυσίας* *,—with this humble consolation, that where little is given, not much will be required. Our ground-plot in the vineyard of our divine Master is scanty, indeed; but, *laudato ingentia rura, exiguum colito*: The fruit is not so large and luscious as yours; but the grape, though small, is good in its kind; and not altogether disagreeable, we hope, to the great Lord of the vineyard!

* Luc. XVI. 21.

Erasmus wrote a Pasquinade in praise of Folly : I fancy as much might be said in praise of Ignorance : happy Ignorance ! that keeps us from the indecent squabbles of polemick literature, and book-learned men ; the infatuation of popular liberty, run mad ; and the frantick *ardor civium prava jubentium* ! The richest soil, however, is productive of the rankest weeds : and,—but, I shall say no more ; begging your indulgence for what I have already said, in this rambling, incoherent epistle ; and having no right, as yet, to treat you with the familiarity of an old acquaintance. Self-convicted of the blackest ingratitude should every Manks-man stand, who can be insensible of your pure zeal and boundless munificence, in aid of the great and good work, which you have patronised with so much generosity and ardour. This should animate and enliven the coldest heart ; and, like a coal from the altar, enkindle in others that sacred flame, which shines forth with so much lustre in your own breast. I hope, sir, we have happily caught something of the flame, as our translation of the Old Testament is now in great forwardness : some books of it are ready for the press, and the rest are going on with all the expedition that a work of this nature will admit. Nor can we too much admire and adore the kind Providence of God, which has so greatly favoured this arduous attempt of our good Diocesan, *whose name will be immortalized*

talized by this Noble Monument, which will be raised to perpetuate his memory to the end of time! The small stone, hewn without hands, will become a mountain; and our rivulet shall become a sea, by his means *. Congenial souls will instinctively find one another out, as would appear from that providential direction which brought you two together: and the inhabitants of this isle, truly sensible of your bounty, must for ever acknowledge their infinite obligations to Sir John Thorold, who stands so conspicuously and eminently foremost in the glorious list of our pious and liberal benefactors †.

Having thus, for my countrymen and myself, paid this just, but inadequate tribute of a sincere and grateful heart, I have the honour to be, with the utmost respect and esteem, sir, your most obedient, and most humble servant,

PHILIP MOORE.

* Daniel II. 34, 35, 45. Eccles XXIV. 31.

† Mr. Edward Moore of Douglas, by letter, dated May 31, 1798, informs the editor, that "Sir John Thorold, a most intimate acquaintance of bp. Hildesley, gave, at sundry times, as occasions required, five hundred pounds, towards the Manks translation of the Scriptures; and he believes also, for enlarging churches in the Isle of Mann." Thus the good baronet appears to have been peculiarly enrolled in that honoured number of "God's secret ones," to respectfully hinted at by Mr. Philip Moore, in page 200.

LETTER LXV.

From the Rt. Hon. MARY Countess Dowager
GOWER.

My Lord, *Bill-Hill, April 27, 1769.*

I did not receive your lordship's letter so soon as I ought to have done in the course of the post, it being directed here, and I in London. Besides, this charitable legacy of my father's being a trust reposed in me, I am more cautious in the disposal of it, than if it was my own money; and make stricter enquiries into the circumstances of the subject that offers, and of the person who recommends it.

Your lordship has no cause to be displeased at this delay; for I find, upon enquiry, it is your interest to be known. Therefore, very much approving of your plan of printing and dispersing through the Isle of Mann the Bible, and such books as you judge most suitable to the people's capacity, in the Manks language, I send a bill for five hundred pounds to Mr. Hoare, banker,

banker, for that purpose. I am, with all regard,
your lordship's most humble servant,

M. GOWER.

Having no frank, I think it politer not to inclose this.

LETTER LXVI.

From Mr. LUSHINGTON,
now Sir STEPHEN LUSHINGTON, Baronet.

Doctors Commons, Jan. 1, 1770.

My dear Lord,

Some little time since I was very much concerned to receive from my father a paragraph, transcribed from a letter of yours to him: in which your lordship, after mentioning the regard you have for the family, and for particular branches of it, takes occasion to make mention of *me*, with the greatest esteem and regard, for which I very much thank your lordship: But, unfortunately for me, it is coupled with an accusation

culation from your lordship, but in the most friendly manner; so that I am on all considerations much obliged to you for your candour and good opinion.

True it is, my lord, that from numberless causes I did omit paying your lordship a visit in Bread-street; but I was not for certain acquainted that you was there. It is however as strictly true, that none of those causes proceeded from a want of respect or regard for my lord of Mann; for I do profess to be animated with such sentiments as amply as any one of the Lushingtons; and I shall most gladly embrace every opportunity of proving such profession to be true. This, my lord, being a disagreeable subject, I shall retire from it; in full confidence that I have your forgiveness for the omission; and that I may be again ranked in the list of those, who wish all happiness to the good bishop of Mann.

Our last letters from India brought the agreeable news of the marriage of my brother William to Miss French of Calcutta; a young lady of nineteen or twenty, with a few more thousands sterling than she has seen years. This event has given my worthy and good parents very great pleasure. Our private concerns,—I mean money matters, have turned out full as well, or rather better, than we expected.

We have lately talked of a war with our neighbours, the French; but I believe that period is
at

at some distance ; the two powers not wanting inclination, but abilities, to contend with each other. The publick funds received a great shock, and have not recovered their panick ; and, till some few months have passed over, and the great folks have got rid of petitions for grievances, &c. I think they will remain low. We seem to be discontented without any real cause ; and the many blessings we enjoy appear to have an operation quite contrary to the natural effects of ease and comfort*.

Accept, my dear lord, my sincere wishes for your health, and as many returns of this happy season as your lordship would desire: for, the extension of our wishes to a long period, when we cannot enjoy ourselves, or rather live with ease and comfort, is surely unworthy of us. I am, my dear lord, with great respect,

Your most faithful

and obedient servant,

STEPHEN LUSHINGTON.

* "*Nullum est jam dictum, quod non dictum sit prius,*" said Terence: How applicable to modern times, and modern tempers !

LETTER

LETTER LXVII.

From Captain HENRY WASTELL.

My Lord, *Durham, Dec. 20, 1769.*

Your short stay at Sherburn Hospital in your return from London, and my returning so soon from the island, prevented me having the honour of paying my personal respects. I can assure your lordship I was not a little disappointed; as I had got my lesson in the Manks language ready to say: for which instruction I am obliged to the Rev. Mr. Moore.

As it is uncertain when I may visit the island again, may I hope to have the same indulgence in cutting the *corf-rods**, as your lordship was pleased to grant me last year?

I shall

* "*Willow or osier twigs*:" so called in the county of Durham; where they are wrought into baskets of measure, named *corfs* (perhaps from *corbis*, Lat.) containing, some eight pecks, and others ten pecks each. In these baskets coals are drawn up from the pits, and sold there at four pence, or fourpence halfpenny, per *corf*. A *wain*, or country *cart-load* therefore of coals, consisting of about twelve *corfs*, or of *ten*, according to their size, costs from 3*s.* 4*d.* to 3*s.* 6*d.* if delivered near the pit; and increases in price

I shall always look upon it as a very singular favour granted me by my lord bishop, as well as by the master of Sherburn. When I was at Bishop's-Court, your lordship was pleased to promise me a brother's place in the hospital, for a poor man, who, unfortunately, did not live to know your kind intentions. May I beg leave to name a person I believe deserving of your lordship's notice? His name is Thomas Horne: he lives at Ferry Hill. Whenever your lordship thinks proper to take notice of him, I shall esteem it an additional favour done to myself.

I must beg to be remembered to Mrs. Hildesley.

I am, my Lord,

Your Lordship's obliged
and humble Servant,

HENRY WASTELL.

price proportionably to the distance of carriage. At Sherburn House, for instance, near the city of Durham, we find them rated (p. 150.) at three shillings and ten pence per *fother*, or *wain load*.

LETTER

LETTER LXVIII.

To Captain WASTELL.

Sir, *Bishop's-Court, Jan. 16, 1770.*

Your letter of the 20th past reached me on the 30th ditto; and I suppose I am to thank you for the honour of sending it in a cover. This made it cost double postage: which might have been avoided, by considering that no letters pass free, but what are written to, or superscribed by, members of the British Parliament; either Lords or Commoners*.

With

* The above letter is principally worthy of note on account of this paragraph, which leads to a slight discussion. It should seem from hence, that a bishop of Sodor and Mann is not, as such, considered in the light of a peer of parliament. Bishop Wilson could never be induced to sit in the House of Lords, although there is a seat assigned for the bishop of Mann, detached from the other prelates, and within the bar: his reasons, however, for refusing (see p. 314.) do not apply to the matter of right. "The bishop of Mann," says Mr. Robertson in his *Tour*, p. 112, "was anciently the first baron in the realm; and at present claims, I presume, chiefly, through courtesy, the title and dignity of a peer. But, as the bishoprick was not one of those spiritual baronies constituted by William the Conqueror, nor

R r

the

I shall always look upon it as a very singular favour granted me by my lord bishop, as well as by the master of Sherburn. When I was at Bishop's-Court, your lordship was pleased to promise me a brother's place in the hospital, for a poor man, who, unfortunately, did not live to know your kind intentions. May I beg leave to name a person I believe deserving of your lordship's notice? His name is Thomas Horne: he lives at Ferry Hill. Whenever your lordship thinks proper to take notice of him, I shall esteem it an additional favour done to myself.

I must beg to be remembered to Mrs. Hildesley.

I am, my Lord,

Your Lordship's obliged
and humble Servant,

HENRY WASTELL.

price proportionably to the distance of carriage. At Sherburn House, for instance, near the city of Durham, we find them rated (p. 150.) at three shillings and ten pence per *fother*, or *wain load*.

LETTER

S
You
30th o
the ho
cost d
avoids
but wh
bers o
Comm

* Th
count o
It shou
Mann i
parliam
the Hou
bishop
within
p. 314.)
of Man
ancient
I presu
of a pee
ritual b

LETTER LXVIII.

To Captain WASTELL.

Sir, *Bishop's-Court, Jan. 16, 1770.*

Your letter of the 20th past reached me on the 30th ditto; and I suppose I am to thank you for the honour of sending it in a cover. This made it cost double postage: which might have been avoided, by considering that no letters pass free; but what are written to, or superscribed by, members of the British Parliament; either Lords or Commoners*.

With

* The above letter is principally worthy of note on account of this paragraph, which leads to a slight discussion. It should seem from hence, that a bishop of Sodor and Mann is not, as such, considered in the light of a peer of parliament. Bishop Wilson could never be induced to sit in the House of Lords, although there is a seat assigned for the bishop of Mann, detached from the other prelates, and within the bar: his reasons, however, for refusing (see p. 314.) do not apply to the matter of right. "The bishop of Mann," says Mr. Robertson in his *Tour*, p. 112, "was anciently the first baron in the realm; and at present claims, I presume, chiefly, through courtesy, the title and dignity of a peer. But, as the bishoprick was not one of those spiritual baronies constituted by William the Conqueror, nor

R r

the

With respect to your fresh application to me, about leave for cutting more corf-rods, I am so little judge of propriety in these matters, that I am happy in having a gentleman well skilled in them, to whom I always refer for his determination. It is true, every man has a right to dispose of his property, when and to whom he pleases: but, as I have only a right to the revenue of the hospital for my own life, I would willingly steer clear of making a precedent of grant, for which my successor may blame me. But, in case Mr. Wilkinson is of opinion that your plea for a further excision holds as well as for the former, I have no particular objection to make

the bishop elected by the king's *Congé d'Elire*, he has *no seat* in the British parliament." Perhaps the writer here meant *no vote*; agreeably to what is said in the following note on bp. Wilson's Life (p. xxxiv. of the 4th edition.) "The bishop of Mann has at present *no vote*: but, if the island, as in case of treason, should become forfeit to the crown, the bishop, as holding his barony from the king, would then have a vote, as well as a seat. Bishop Levinz sat there in his episcopal robes. This information is from a gentleman, on the authority of the present earl of Abingdon's grandfather; who said, that the bishop of Mann had a seat there, *de suo jure*." Camden says, "This bishop hath neither seat nor vote among the lords of parliament in England." BRITANNIA, p. 1051: and bp. Gibson adds, p. 1070, "This bishop has no voice in the upper house of parliament; but is allowed to sit uppermost in the lower house of convocation in England." See also Mr. Moore's Memoir, Appendix, No. IX. pp. 195, 196.

to it; but shall leave it to him to consent, or otherwise, as he shall judge most reasonable.

As I have a great number of petitions already delivered in, for brethren's places when they fall, I cannot give you an absolute certainty, when the person you have recommended may succeed. But, if you will please to leave a petition, in proper form, in Mr. Wilkinson's or Mr. Rotheram's hands, I shall endeavour to let him have the best chance for an out-brother's place that shall be in my power, consistent with prior engagements: which is the most, and indeed all I can say, to your application in behalf of Thomas Horne.

I am sorry we lost you so soon from our isle, and that you favoured us with so little of your company at Bishop's-Court; which gives us apprehension of your not well liking your reception there the first time. My sister desires to present you with her compliments; and I am,

Sir,

Your very faithful humble servant,

MARK SODOR and MANN.

LETTER LXIX.

Mrs. BACON to HENRY WILKINSON, Esq.

Sir, *Newbrough, Nov. 8, 1770.*

Your not being at home when I was at Durham a fortnight ago, disappointed me of doing myself the pleasure of waiting on you, as I intended; which obliges me to take this method of applying to you, for leave to cut the corf-rods growing on my grandson Teasdale's estate at Whitwell, as Mr. H. Wastell was allowed to cut them, while that estate was in his possession. I flatter myself you will comply with my request, and grant me the same liberty he had to cut them. Be so good as let the bearer have an answer, which will greatly oblige,

Sir,

Your humble Servant,

JANE BACON.

LETTER

LETTER LXX.

Mr. WILKINSON, in Answer.

Madam, *Durham, Nov. 13, 1770.*

In answer to your letter, dated the 8th of this month, and which was delivered to me yesterday, I do assure you, there have not been any corf-rods cut publickly on Whitwell-house estate since the bishop of Mann was master of Sherburn hospital; except fix or seven hundred bunches, cut about this time two years, by my order, and for the master's benefit, and which Captain Wastell was refused liberty to cut. It is true, that Captain Wastell, by repeated solicitations, prevailed on the master to give him the profit arising from those rods; for which the captain gave his lordship a receipt, for so much money given him *as a present*, I believe.

A fortnight ago, at least, I gave directions for cutting such of the corf-rods growing on that estate, as are necessary to be cut this season; and shall dispose of them to the best advantage I can, and account to the master, who is certainly intitled to the profits of them; which I cannot give to another, without his order.

R r 3

When

When I write to his lordship, who is now in the Isle of Mann, I will transmit to him your letter, and a copy of this answer to it; that you may repeat your request to the master, if you think proper. I am, madam, your obedient humble servant,

HENRY WILKINSON.

LETTER LXXI.

From HENRY WILKINSON, Esq.

My Lord, *Durham, Nov. 23, 1770.*

I received your letter, dated the 23d of September, in due course, which gave me pleasure to hear you were safely arrived at Bishop's Court.

Mr. Jefferson left me the inclosed copy of the subscriptions he has procured, towards obtaining queen Anne's bounty to augment the curacy of Medomsley; and requested me to forward it to your lordship; in hopes, I suppose, that you will add your benefaction.

Mrs. Bacon, the mother of Captain Wastell's late wife, having purchased the captain's interest
in

in Whitwell-house estate, wrote to me for liberty to cut the corf-rods growing there : which letter of Mrs. Bacon, and a copy of my answer to it, I send inclosed, for your lordship's direction in that affair.

The bishop of Durham set out for London this morning ; and I hope his lordship will have a good journey, as the weather is very tolerable for the season.

I am now, thank God, in as good health as I have been for some years past, which was not the case when I received your lordship's letter ; nor, indeed, until very lately : so that I did not dare to return to Sherburn-house, to reside there ; nor have we had weather to tempt any person in perfect health to have lived there since you left it.

I desire your lordship will subscribe two guineas for me, towards the printing of the Bible in Manks, and I will pay it you ; which I intended to have done whilst you were here, but forgot it.

Dr. Dickens's family and Mr. Drake's also are well, and join their best respects and compliments to your lordship and Mrs. Hildesley, with those of your lordship's most obedient humble servant,

HENRY WILKINSON.

LETTER LXXII.

The BISHOP's Answer.

Bishop's-Court, Dec. 3, 1770.

My good friend Mr. Wilkinson's favour of the 23d past reached my hands here the 1st instant, which was no bad passage, considering the late storms; in one of which, after weathering two preceding, our port packet was dashed in part upon a rock, at her entering into our harbour of Douglas; and the master and men, and passengers, were with very great difficulty saved: one, by jumping into the sea, and swimming through the breakers to land; and the rest, bound to the masts, as soon as boats could venture out to their assistance, were taken off, nearly expiring. I do not know whether the winds have been so boisterous on your side; but such severe and so long-continued tempests were never remembered here; and we daily hear of great losses.

I have subscribed eight pounds to Mr. Jefferson, as appears at the foot of his list of subscribers, herewith returned.

If

If Mrs. Bacon shall think proper to apply to me, I shall give her the same answer that I gave her son-in-law last year, when he repeated his request for fresh boon; "That I left those matters to my agent, Mr. Wilkinson, who understands them better than I do." Just as you apprehended, my grant to Mr. Wastell of the former parcel of rods, was *as a favour*, and *not of right*; and this in his receipt he acknowledges as such. The whole receipt is in his own hand *, which I would have transmitted to you, but that I think there is no occasion; as the whole determination is at your option and discretion, whether to grant or withhold.

I am to thank you, which I now do, for your contribution toward OUR GREAT WORK in hand, for giving the Holy Scriptures to Manks Christians in their native tongue. It is now time to tell you, I am, sir, your obliged friend and servant,
 MARK SODOR and MANN.

* "June 5, 1769. Received of the Right Rev. Dr. Hildesley, lord bishop of Sodor and Mann, and Master of Sherburn Hospital, eighteen pounds eleven shillings; being the price of the corse-rods sold off the estate I hold under the master and brethren, at Whitwell-house: Which rods are reserved by the lease for the use of the said hospital; and are *granted as a favour*, for sundry good reasons, from the master, which he thought proper to admit.

I say received by me, Henry Wastell."

£. 18. 11. 0.

LETTER

LETTER LXXIII.

TO THOMAS QUAYLE, Esq.*

Bishop's-Court, March 29, 1770.

This comes to desire Mr. Clerk of the Rolls will be pleased to do me the honour of accepting two volumes of a curious edition of Horace's Works †, for his son Thomas; which I wish, fir, you would be so good as to keep for him, till he arrives at the full age of sixteen. I send them so long before, that he may not be disappointed of the execution of my promise, in case of my being called away before that time is expired; and it is rather too trifling an article to be inserted in my will. They are designed to encourage him to study that author, in books of less value as to external form, and which may be

* Of Castle-town, Isle of Mann. "About this time the bishop imported a beautiful heifer and bull, of the Holderneffe kind, and presented them to Mr. Quayle; on condition of his permitting the general use of them, in order to improve the small breed of cattle then in the island."

J. K.

† Pine's edition. See Captain Quayle's letter to Dr. Kelly of the 6th April, 1798. Lett. xcvi.

allowed

allowed and expected to be soiled with using *.
I gave him a list of those portions to which I
chose to recommend his chief attention; which,
if he has lost it, I will refresh with another.

With my hearty wishes that he and all your
hopeful branches may flourish, and live to be an
honour and comfort to their family, I am, fir,
your faithful friend, and affectionate servant,

MARK SODOR and MANN.

LETTER LXXIV.

To the Rev. Mr. BROUGHTON, Secretary of the
Society for promoting Christian Knowledge.

TIBI SOLI.

Isle of Mann, Oct. 15, 1770.

Being lately returned from an annual visit to
my English charge at Sherburn, I now sit down,

* ———— *cum totus decolor esset*

Flaccus, et hæreret nigro fuligo Maroni.

Juv. Sat. VII. 226.

my dear sir, thankfully to acknowledge your agreeable favour of the 21st of August.

If you apologize for not answering more immediately, what should they do, who never answer at all ? which will probably now be the case with your present treasurer ; as he has not vouchsafed, in six months, to take the least notice of my letter, upon the occasion of his accepting the office, *nec per se, nec per alterum*, till you mentioned it in your last ; and, even then, not by commission from the doctor *. He is, undoubtedly, a sensible and ingenious, but we must not say he is a polite man. The late archbishop † was allowedly as much a man of business as any of inferior order ; and yet his grace never failed to honour me with a punctual, as well as frequent correspondence, even on fundry matters not necessarily requiring early notice.

I am sorry for this fresh occasion to lament the loss of our excellent friend, archdeacon Yardley ; who was always so attentive to my epistolary visits, that, if his large heap of letters to me were seen, it would appear as if he had had no other business to transact.

* Dr. Henry Owen, of St. Olave's Hart-freet, Crutched Friars ; a learned, a pious, and an absent man ; to whom the literary world is indebted for some very useful publications.

† Dr. SECKER ; the loss of many of whose letters to our amiable bishop is much regretted.

And

And now that I have been thus free in communicating my mind in this manner, you will naturally suppose it to be, as in truth it is, my desire, that you would not take the least notice to the doctor of my sentiments on his silence. I wish to have nothing further transpire upon this head; but to pocket the slight, and think no more of it. Little people are more apt to be jealous, and sensible of neglect. A British parliamentary prelate, no doubt, would have a better right to complain, if so served, than a poor *peerless bishop* *, of a little, despised, smuggling island.

I am now writing to you, not as secretary, but as my much-esteemed friend; so give me leave to inquire after the state of your family: not, alas! because they are in any wise, that I know of, likely to be much the better for me; but because it will give me real pleasure to hear that you and Mrs. Broughton enjoy the comforts, which, in this transitory state, Providence may have to impart to you: among others, those of health and competency; and that all your branches thrive, and answer your pious and parental cares and expectations.

The vapourish cloud you went off in, at the close of your last appearance to me on paper, is still within sight, and to be noted; viz. your me-

* See "Memoir of the Church of Sodor and MANX;" Appendix, IX. p. 196.

lancholy

lancholy exclamation, of “ having out-lived all your friends.” Were it not for the little salvo of *nigh*, I might ask you, how you could look me in the face, and include me among the dead, before my time. That I shall go before you is most probable *, but that I am not yet gone is most certain. That I am unworthy or incapable of being your friend significantly, is, perhaps, but too true: but such as I am, I am; and you have me fast. If those who respect, and esteem, and even honour you, may be worthy of that title, then, I am sure, you have still very many left, whom you have a right to look upon as your Friends; and with whom I crave leave to hold a principal place, though amongst the least of those, who are able to serve you to any purpose of advancing or distinguishing you with, what the world commonly call, honours and preferments.

You are already, sir, distinguished by a post the most respectable of any that can be named;

* This most friendly epistle to a truly venerable and excellent man, was written at the age of 72, or very nearly. The Rev. Thomas Broughton, M. A. formerly Fellow of Exeter College, Oxford, rector of Allhallows, Lombard-street, and of Wotton in Surry, died on the 21st of December, 1777; when the secretaryship devolved to the Rev. Michael Hallings, M. A. curate of St. Botolph's Aldgate, Fellow of Brazen-nose college, Oxford; who dying in 1786, was succeeded by Dr. Gaskin, the present secretary.

being

being a principal secretary, not of temporal or secular state, but an instrument in the hand of Providence, for spreading the great Gospel truths throughout the world. If a province next to apostolical,—such as I look upon yours to be, as chief agent for carrying on the designs of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,—be an honour; then such Mr. Broughton is still possessed of, and has long discharged greatly to his credit and reputation, in the eyes of all considerate and judicious persons, whose sentiments and esteem are of any worth.

But, if any by-stander should think fit to say comparatively of Mr. Broughton, *laudatur et alget*, or should ask me whether his merits have been adequately rewarded; I could readily answer, No. And yet, if he be not abounding^e in this world's goods, neither has Providence left him room to complain of the want of a moderate sufficiency. If you are low, it is only in your own eyes, or perhaps in bodily constitution; which latter I think I know, as well as if I had been your physician, and had felt your pulse for twenty, or five and twenty years. If you are low in circumstances, and thence so in spirits, I should be very sorry; but I hope better things of my good brother, and of his wife and prudent consort. My taking this freedom of turning you about, and of viewing you inside and out, must either be a mark of impertinence, or a mark of
that

that real friendship, which you would expect, or at least accept, from your well-wishing, however useless friend,

MARK.

Pray tell Mrs. Broughton, though I believe she hardly knows me, that I am, as far as able, her obedient servant.

LETTER LXXV.

GEN. SIR J. ADOLPHUS OUGHTON, Bart.*
to the
REV. PHILIP MOORE.

Caroline Park, May 27, 1771.

Reverend and learned Sir,

I am sorry it was my ill fortune to be absent from Caroline Park, when you did me the favour of

* A gentleman of temper truly benign; an excellent officer, and one of the most universal scholars in his time. Dr. Johnson became acquainted with the general on his memorable Tour in Scotland; and declared, that few men of any profession could be found, who knew more than Sir Adolphus

of calling there: and still more so to find, by your letter to my brother, Captain Ross, that I am not likely to have the pleasure of seeing you here soon; while my duty makes it impracticable for me to pay you a visit in the Isle of Mann. I am much obliged to you for the Liturgy and Catechism in the Manks language, which you was so kind as to send me by Mr. Christian. The excellent work you are engaged in meets with my warmest wishes; and I shall be very happy to promote its success in any manner you may be pleased to point out to me. If you publish by subscription, I beg I may be of the number who contribute to so useful an undertaking. The affinity between the two languages may possibly make bishop Bedell's Irish Bible, and O'Donnell's Testament, of service to you: they seem to me to be well executed. I know not if the Manks use the Irish character, or have one peculiar to their own tongue. The various migrations of people, in different ages of the world; the confusion of orthography, since the introduction of letters among nations formerly unacquainted with them; together with the arbitrary application both of vowels and consonants, for the expression of sounds; and the variety of terms introduced into

Adolphus Oughton. "He is a very extraordinary man," said he: "a man of boundless curiosity, and unwearied diligence." See Mr. Boswell's Journal of the Tour, pp. 38, 133.

every living language, as arts and sciences, religion and politicks, war and commerce made a progress among them; renders it extremely difficult to trace any language to its fountain-head. Where demonstration is wanting, we must content ourselves with probable conjectures, and avoid being too sanguine in our several hypotheses. It is probable that the descendants of Cham, only, were concerned in the confusion of tongues, if we rightly understand that passage of Scripture: in which case, the sons of Shem and Japhet would retain their original form of speech. And if, as it is conjectured, we are descended from Gomer and Magog, the several dialects spoken by the British, Irish, &c. will have a radical affinity. To trace it, without straining etymologies beyond the bounds of probability, we must have recourse to the primitives; I mean such terms for things, as, being common to the use and observation of all men, have probably suffered little or no change from their intercourse with other nations. A few of these, such as I had leisure to select, I have sent you inclosed; by which you will form a better judgement of their respective affinities, than from any thing I could offer to your observation. With respect to the oriental tongues, I am by no means clear that the language in which the Law and the Prophets are handed down to us is the original Hebrew. I rather take it to be the Chaldaick, or
that

that dialect which the Jews spoke after the Babylonish captivity; and that the Punick, or old Canaanitish, was the primitive language of the children of Israel. There is a province in China, inhabited by the Israelites who were carried into captivity, and dispersed over the East by Psalmanaazer *: they have the Pentateuch, and the older Prophets. Could we obtain a copy of them, that point would be cleared up to demonstration. I proposed it some years ago to Dr. Kennicott, but do not hear that any steps have been taken towards effecting it. However that may be, the Hebrew, as it now stands, the Syriack, Armenian, Coptick, and Arabick, have the same radices. What remains we have of the Punick and Etruscan are too inconsiderable to admit of fair reasoning upon them.

I have the honour to be,

Sir,

Your most obedient humble Servant,

J. A. ADOL. OUGHTON.

* Called in our version *Shalmaneser*; in the LXX. *Σαλμαναζσαρ*. See 2 Kings xvii. 3—6. xviii. 9, 10, 11.

LETTER LXXVI.

Rev. J. WILKS to Rev. P. MOORE.

Dear Sir, *Bishop's-Court, Nov. 8, 1771.*

My lord bishop got home pretty well, as I informed you in my letter of yesterday, forwarded by young Corlett of Ballagawn. His lordship rested tolerably last night, and purposes to take an airing this day in his chaise. I hope he will do very well, in case the tone and digestive faculty of his stomach be restored. He has read Mr. Sewell's letter, but says he cannot at present give attention to any business; so leaves the whole direction of the press, paper, &c. to you and Mr. Sewell: and as to the books for Douglas, he desires the rest may be sent there also, and distributed as you think proper.

Mrs. Hildesley is sorry to hear your complaint remains, and hopes you will not think of leaving home till you are quite recovered. We all sincerely wish it; and I am, dear sir, your affectionate brother,

JA. WILKS.

LETTER

LETTER LXXVII.

Sir JOHN THOROLD to the Rev. PHILIP MOORE.

Rev. Sir, *Cranwell, Dec. 29, 1771.*

I will not suffer this post to pass away, without thanking you for your late kind letter; which I found here, on my return from a visit to my son-in-law some time since.

It will rejoice my heart, to have it confirmed under the hand of my much-esteemed friend, your worthy diocesan, that he is restored to the great blessing of health. Pray acquaint him, that it was whispered into my ears within these ten days, that there is good reason to think he will hear very shortly of something, which will not fail to give him great pleasure; and cause him to say, with the Psalmist, "It is a good and pleasant thing to be thankful."

His desire is, that the churches within his diocese may be enlarged, in order to give accommodation to those, who are willing, but not able, for want of room, to join with their brethren in devotion: and there is fair ground to believe, if my information be true, that there is one of God's *secret ones*, who purposeth to contribute

largely towards fulfilling it. I think the sum, intended to be appropriated to the use of enlarging the churches in the Isle of Mann, is not less than five hundred pounds. Hallelujah!

Dear sir, the work which you are engaged in, of preparing for the press a translation of the Holy Scriptures into the Manks tongue, cannot fail of being acceptable to HIM, who hath caused them to be written for our learning. May strength of mind and of body be your portion, from your almighty master and rewarder! Can you form a guess, when this work of faith, and labour which proceedeth of love, will be finished? Whenever the top-stone is laid, it will be with rejoicing.

My poor son George is not restored to us as yet in health. The means are using for his recovery. My friends who know of this calamity will join with me in humble, and earnest, and persevering petition to Him who heareth prayer, that he would vouchsafe us a happy issue out of this affliction!

The bishop will hear of it, and I may as well tell him now, that my son and daughter, with Mrs. Hayford, went to town, by easy days' journies, within these three weeks. When at Hatfield, where they lay, she complained of the head-ache. They had not been arrived at their house above three hours, before help was wanted, and obtained. On the day following, she was delivered of a dead male child; an event, which,

in

in the opinion of the physicians, was the only chance for the preservation of the life of the mother. Blessed be God! she is now recovering, to the inexpressible joy of a most tender parent, of a kind and loving husband, and of all her relations and friends. In the midst of judgement, the God whom we serve thinketh on mercy! My paper shall find room for affectionate respects to the bishop, with fervent prayers for his perfect recovery; and also for assurances of the regard with which I am, dear sir, your obedient servant,

JOHN THOROLD,

LETTER LXXVIII.

From the Rev. PHILIP MOORE.

My Lord,

Douglas, Feb. 11, 1772.

I am extremely sorry to find, from your lordship's favour of last week, that you have still cause to complain of that weakness in your limbs; which I have reason to think must proceed from the effects of the late very severe frosty

S s 4

weather.

weather. During that period I myself had some similar symptoms, which go off again however with the thaw, by keeping warm, and lying much in bed, (which I did for three days,) and taking comfortable things, to promote perspiration. I wish you would do the same. But, my lord, you have ever been wanting to yourself in *cute curandá*; which, by the way, is a trust committed to every man, and for which he is accountable: especially such a man as your lordship, in a public character, *et instar omnium nostrum*.

Mr. Kelly returns you Mr. Leechman's * discourse, with many thanks for the perusal. We began to revise the Book of Job, in the fair copy, last week, and hope to finish it to-day.

With best wishes for your lordship's and sister's health,

I am,

Your most faithful Servant,

P. MOORE.

* William Leechman, afterwards D. D. principal of the University of Glasgow; an excellent character, and of congenial spirit with bp. Hildesley. See p. 430; and Mr. Boswell's Journal of a Tour to the Hebrides, p. 466.

LETTER

LETTER LXXIX.

To the Rev. PHILIP MOORE.

Feb. 13, 1772.

The chair and boy are just arrived together, without hurt or damage of any sort. Hetty likes the Throne mightily; but, as to my part, I think it a gew-gaw piece of vain show. I find you have not seen the boy, you are so taken up.

Pray be so good as to deliver the inclosed cash to Mr. Barker, together with my thanks, to supply what will still be short of compensation for his trouble. And I think it is high time also that you should send in your bill, for trouble given by your constant customer,

MARK SODOR and MANN.

Thank God! though not strong, I am not worse. I am glad to hear you are able to get to work again.

LETTER

— LETTER LXXX.

To the SAME.

Dear Sir,

March 11, 1772.

In answer to Mr. Sewell's letter I have only just told him, that if there come a hundred specimens of types, none will go down but the first and largest; but that, however, before we come to talk in earnest about the Proper Lessons, and now that we are thinking of a new impression of the small Bibles, we must consult our fund, whether we have wherewith; and must also talk with our principals, in Hatton-Garden,

I can help you to another secret to communicate. In a letter, from London, I am told that Sir John Thorold is premature in his intelligence, as given to you; and I am cautioned against being too frank in engagements. But, this caution comes too late; for, in confidence of Sir John's news, I have answered for abundantly more than I am sure to receive. Come however, or not come, nobody shall be disappointed, whoever stands in the gap to be responsible. So be easy, my *gallery* friend; and believe me, yours cheerfully,

MARK SODOR and MANN.

LETTER

LETTER LXXXI.

REV. PHILIP MOORE to the REV. THOMAS
BROUGHTON.

Rev. Sir, *Douglas, May 1, 1772.*

Your sensibility will more readily conceive, than I can express, the heartfelt joy, with which I inform the Honourable Society and yourself, that by the Blessing of God I have finished the revisions of the last tome of our Manks Bible*. I say revisions, because it has had two, *litteratim*, *et verbatim*: first, the several portions, as translated by the clergy; next, the fair copy, to prepare it for the press,—with all the severity and attention of a critical reviewer: comparing and collating every sentence with other translations, including the Irish, as well as the Gaelick; and with the help of several commentators, ancient and modern,

Since the death of my learned friend and fellow-labourer, the Rev. Mr. Curghey†, the

* See Mr. Broughton's Answer to this Letter, p. 193.

† Pronounced *Curphey*, in Manks-land, and so given in the original. Of this truly respectable character, vicar-general of the Diocese of Mann, and rector of Ballaugh; an humble, meek, pacifick man, and a sound divine; the able and judicious associate with Mr. Moore and Mr. Kelly in revising the Manks version; see more in pp. 254, 255.

whole

whole of this second volume has devolved on myself. Let me not, however, arrogate the whole merit of this performance; which I could not so readily have accomplished, *ad umbilicum usque, solus, et proprio Marte* *, without the assistance of Mr. Kelly, a very ingenious young man, trained up for this service, and a candidate for holy orders; who has been from the first my adjutant in revising, and correcting, and now transcribing a fair copy of the whole Bible, as well as of the Apostolical Epistles. He was also corrector of the press, at Whitehaven, for all that has been printed there; and is now ready to embark for that place, to attend the printing of this second volume, so soon as my lord bishop shall have heard from the Society how his finances hold out; and counted the cost, whether they will bear the expence of fifteen hundred copies of this second volume, with five hundred more of the first. He now finds that the first impression of that volume, which was one thousand, is far, very far inadequate to the importunate demands of the people.

His lordship has it also in view, to print fifty *folio*, or large *quarto*, copies of the Proper and Occasional Lessons on Sundays and Holidays, for the use of the churches; as our senior clergymen

* “Ohe jam satis est, ohe libelle;

Jam pervenimus usque ad umbilicos!”

MARTIAL, Lib. IV. Epigr. ult.

complain

complain much of the small type of the octavo Common Prayer. We shall all, indeed, as we grow older, have the same cause of complaint; which our right venerable and pious diocesan, the *primum mobile* of this great, original work, is zealous to obviate.

Happy, dear sir, and truly thankful are we, his clergy, and the people of his diocese, that it has pleased GOD to restore him to his health; and that he lives to see this desire of his soul accomplished, and this pleasure of the Almighty to prosper in his hand*.

I must now beg the favour of you, to present my most respectful duty and affectionate regards to the Honourable, the Right Reverend and Reverend Fathers of the Society; with my prayers for the Divine Blessing to prosper all their endeavours for the promotion of true religion and piety amongst men.

I have the honour to be,

Sir,

Your most obedient servant,

P. MOORE.

* ISAIAH LIII. 10.

LETTER LXXXII.

Rev. Dr. DICKENS, Archdeacon of Durham,
to the
Rev. PHILIP MOORE.

Dear Sir, *Easington, Sept. 10, 1772.*

I had the satisfaction of receiving your lively and agreeable letter of the 29th of last month; and am now set down to return you my best and kindest thanks for the great pleasure it gave my wife and self, in hearing of the bishop's and your safe arrival in Manks land, after a good journey, upon the whole, and a quick passage across the sea. I wish the expedition to Kewick had been omitted, as it was attended with such difficulty, and caused so much more fatigue to the bishop than his strength will allow of, or he ought to undergo. It is happy that he recovered himself and his spirits so soon, and so well, after being so exhausted, as you mention, in his fruitless attempt to view Kewick-waters, in their full beauty.

I was more entertained with your account of my good lord bishop's curiosity on board the
Bomb-

Bomb-Ketch, which would be gratified without fatiguing the animal spirits, and without much exertion of bodily labour. Ease, tranquillity, and gentle exercise, will in all probability contribute more to our worthy friend's health, than the whole Æsculapian Dispensary without them. May it please God long to preserve a life so useful and beneficial to the publick, so valuable to his friends, so desirable to his relations, and so exemplary to all mankind !

*Quo non præstantior alter ;
 Quem Pietas, quem prisca Fides, quem plurima Virtus,
 Ornat, et intacto circumvelavit Honore.*

You say nothing of my good cousin, Mrs. Hildesley ; and I therefore conclude you had not seen her upon your arrival, before you wrote to me. I dare say it was a most sensible satisfaction to her to receive the bishop in the good plight she would meet him ; and I trust, in a short time, to have it under his own hand, that he feels himself the better for his summer's excursion to Sherburn-House. Nothing new has occurred in this part of the country since you left us. You mention Mr. Robson to me in a very friendly manner ; and I shall be ready, when an opportunity offers, to give him my friendly assistance. I wish with all my heart he had better and surer views, than the expectation of capitular favours : they are difficult to obtain, and slow in coming. He has

has laboured long in the vineyard, and I wish sincerely he had some durable provision in it.

Mrs. Dickens begs you will accept her kindest compliments, and likewise her best thanks for the benevolent blessing you wish her boys.

You will congratulate the bishop most heartily from me and Mrs. Dickens, on his safe arrival. I mean this letter as such to him, as well as to you; and I hope he will take up his parable, and give me a few lines under his own hand.

Remember us most cordially and affectionately at Bishop's-Court; and believe me, dear sir, with sincere esteem, your faithful humble servant,

SAMUEL DICKENS.

LETTER LXXXIII.

To the Rev. PHILIP MOORE.

Bishop's-Court, Nov. 8, 1772.

I am only able to think and say, how much I am obliged to my friends, for their kind inquiries, and concern for me. I am still in being,
but

but far from recovered ; and must beg that the business of the printing may be transacted between Mr. Sewell and you ; for, I have no capacity to think or order any thing about it. If Mr. Sewell will let me, or you, know what to draw for upon the Treasurer, I hope I shall be able to do so much. The books will be as easily circulated from Douglas as from Ramsay. Surely they are worth fetching ; and, so that they are but distributed, what matters it by whom ?

Mr. and Mrs. Bacon and Mr. and Mrs. Oates, having been extremely civil, demand my particular acknowledgements.

This is the best you can have from me at present *.

My dear Friend,

affectionately yours,

MARK SODOR and MANN.

* Written in an unsteady hand, almost illegible ; and endorsed by Mr. Moore, " One of his Lordship's *last* Letters !"

T t

LETTER

LETTER LXXXIV.

Rev. JA. WILKS to the Rev. PHILIP MOORE.

*Bishop's-Court, Tuesday Evening,
3 o'Clock, Dec. 1, 1772.*

My dear Sir,

I sit down to acknowledge yours of last night. What shall I say, with regard to our common and worthy friend, my lord bishop? Why, only that he is *extremely ill*: deprived of all motion, and mostly of speech, and what he says not intelligible:—frequent attacks of spasms and convulsions. It is true, he yet exists, and that is all. When at the worst at Ballamoore, not half so ill as now.

A recovery is possible: nothing is beyond the power of Omnipotence: but, in all probability, a few, very few days will determine his fate as to this life, if I know any thing; and Dr. Scott says so too. God grant that we may both be mistaken!

Ah, poor Church of Mann! where art thou now to look for a nursing-father? where, for a shepherd, that will gently lead, and lovingly
feed

feed thy flock? In short, dear sir, I am so overwhelmed, that I can say no more, than that I always am

Your affectionate brother,

JA. WILKS.

Mrs. Hildesley desires her compliments, and says she cannot write at this time.

LETTER LXXXV.

To the SAME.

*Bishop's-Court, Monday Morning,
Dec. 7, 1772.*

How, my dear sir, shall I express my concern for the loss of our worthy good friend and pastor, the lord bishop! who, after a painful day, and part of the night, departed this morning at one o'clock. And what can I say, to comfort you and myself, further than his dying, we hope and trust, in perfect peace, and in the favour of his GOD!

Poor Mrs. Hildesley suffers much on this sad event. She hopes, in case you are in the least

indisposed, that you would not think of hazarding your health, by coming over on so melancholy an occasion.

His lordship has left particular directions respecting his funeral; which is to be on Thursday next, the fourth day, agreeably to his will *.

Mrs. Hildesley requests you would write to Sir John Thorold, and Mr. Broughton, secretary of the Society, acquainting them with his lordship's death. I have written to Dr. Dickens, Mr. Watts, the Governour, the duke's stewards, vicar-general Moore, Mr. Archdeacon, &c. Mrs. Hildesley desires your prayers, that she may bear this stroke with Christian resignation and fortitude. I remain,

Dear Sir,

Your afflicted, affectionate Brother,

JA. WILKS.

* See the MEMOIRS, p. 64.

LETTER

LETTER LXXXVI.

Sir JOHN THOROLD to the Rev. PHILIP MOORE.

Cranwell, near Sleaford, Dec. 26, 1772.

Rev. Sir,

My thanks are due, and are given to you, for your kindness in sending me early intelligence of the release of our late valuable friend from the troubles and miseries incident to our mortal state. His gain is our loss; but yet, we must not repine. Oh! that we may be made meet, through the merits of our blessed Redeemer, to be admitted, with him, into the mansions of light and peace, of holiness and happiness for ever!

I have just been reading in our Stamford weekly paper, a short character of our late friend; in which it is said that Mr. Richmond, a chaplain to the duke of Athol, is likely to be appointed by his grace, bishop of Sodor and Mann. If you are acquainted with this gentleman, you are requested to favour me with a few lines concerning him.

The Isle of Mann hath been blessed, from the year 1697 to 1772, with two excellent prelates.

T t 3

May

May this great blessing be prolonged to the inhabitants unto distant generations!

I think the late bishop had a sister who lived with him. I hope she will be enabled to bear this heavy affliction with due resignation to the divine will. Some account of our friend's interment, and such other particulars as you are furnished with, will be acceptable to me.

It is hoped that it will not be long ere Manks Bibles are placed in every church and chapel throughout the island; an event, which, if it had been foretold eight or ten years back, would scarcely have gained credit. May you, dear sir, be amply rewarded for the very laudable part you have taken, in bringing this great and truly Christian undertaking to a happy conclusion.

The best wishes of the season wait on you, from, Rev. Sir, your affectionate servant,

JOHN THOROLD.

It was in consequence of the intimation given in this letter, that Mrs. Hester Hildesley furnished Mr. Moore with rough minutes, from which he formed the "Narrative" inserted in the Memoirs, p. 55, and sent it to Sir John. The very last letter which the bishop wrote, was to enforce a petition in favour of a poor clergyman's widow. "It was referred to me, says the lady, whether, at the funeral, to go only to the grave, or into church; I left it to them, as the bishop had done; but with

my

my opinion for the *Church*: and theirs was the same, as there was no instance of its ever being done otherwise in this place; and it might have raised a clamour, and given occasion for ill-natured speeches, not knowing the reason why or wherefore*." In Jan. 11, 1773, she remarks, "I see, by a letter from London, that the last time the bishop was there, he sent for a jeweller, and told him he would soon hear from his executors about some rings; and gave him a motto. Poor man! he thought of every thing, calm and serene; but kept it all to himself." In a subsequent letter to Mr. Moore, Feb. 23, 1775, she says "What my brother subscribed to the new chapel, at Douglas, I know not; but you did. I never could find one line, or figure, of any charities he ever did for the Isle. No doubt he set it down, but I know not where." See *Memoirs*, p. 88.

Writing again to Mr. Moore, on Saturday, Nov. 28, 1778, "This, says she, is near the close of another year, as well as of my days. *They* draw on apace; but, before I think of going

* "If it be but the infant of a day, and baptized, it must be brought into the Church, with the same full funeral honours as the oldest inhabitant. Our people would think it very strange, to see a corpse carried directly to the Grave, without being first brought into Church. They would hardly allow this to be Christian burial." Extract of a Letter from the Rev. Philip Moore, April 25, 1765.

into the next world, I am preparing for a visit into Kent, lady Lambarde's of Sevenoak, to spend my Christmas. Oh, my good Mr. Moore! next Monday six years, the very day, *St. Andrew's*, was the fatal one! The time seems no more than the twinkling of an eye. So it will be, when time is no more."

LETTER LXXXVII.

The Rev. PHILIP MOORE

to

Dr. DAMPIER, Canon of Windsor*.

Douglas, Jan. 2, 1773.

Rev. Sir,

We have a Manks Proverb here, which says, "When one poor man helps another poor man, the Almighty smiles, and the holy angels laugh outright †."

Now, sir, if your humanity has a mind to join in the laugh, I presume to give you a fair oppor-

* The immediate successor of bishop Hildesley in the mastership of Sherburn Hospital.

† See note on the bishop's letter to Mr. Hanbury, p. 408.

tunity by this address, from a very inferior person, assuming the personage and dignity of our late most worthy diocesan, the bishop of this isle, and master of Sherburn Hospital. By me, sir, he addresses you, in behalf of his chaplain, Mr. Robson; to whom, in my hearing, he had promised to exert his influence, as far as it would go, with the dean and chapter of Durham, to make some provision for him in the church.

Amongst several other letters, that came not to hand until after lord bishop's death, was one from Mr. Robson, of which I here send you an abstract; quoting the bishop's kind declaration, and begging his lordship, with convenient haste, &c. &c.

This gentleman, sir, is a native of Durham, of reputable parents; was a king's scholar there; bred at Oxford, and unexceptionable in his character. But, nature having denied him an ear and a voice for musick, this was an insuperable bar to his admission as a minor-canon in the cathedral; and, in consequence, although now above twenty years in orders, he has been obliged to toil on as a curate, depressed in spirit, from various disappointments.

He had for some years declined all solicitation; till, one evening, the late master of Sherburn having led him on to recite some passages of his life, the mention of his distresses and disappointments could not be avoided. His lordship
blamed

blamed him for his despondency; and advised him to address the bishop of Durham, or to throw himself on the humanity of such gentlemen of the chapter, as he thought might be best enabled and disposed to do a benevolent action; and added, that he himself would second his applications.

Every man has his feelings; and I could perceive his mind in deep conflict with itself; agitated more with the fear of mortification from another disappointment, than with the hopes of success. As for myself, I could not help feeling fore, very fore, for my poor brother, growing old in the service!

Nullus in urbe locus; nulla emolumenta laborum *!

No permanent settlement, so late in life: a lady, too, in the case; and both pining away, poor things, their best days, in hitherto fruitless expectations of being happy some time hereafter!

Now, my dear sir, if you have the heart and soul of a man, and if your honest, open, cheerful countenance be the index to your mind, you *will be* this man's friend. Sir, it is impossible I can be deceived by that look of generosity and honour, wherewith nature and nature's God have stamped you, as a miniature emblem of his own beneficence.

* JUVEN. III. 22.

You

You will now, very naturally, ask *my motives* for thus warmly interesting myself in this man's favour. Why, fir, the very same that I hope will interest you; Pity, Compassion, and Repentment! *Cur eget indignus quisquam**? I never saw him, in my life, till the last time I was at Sherburn, and heard his affecting story. Hold out your gentle, generous hand, and help a poor lame brother over the Kirk-Stile. Take him in among you, and make *him* happy, and *yourselves*. I see your sparkling eye glisten, and your dimpling cheek to glow: slap then the table, and say, "Something must and shall be done for this poor brother of ours. I was once a curate myself, and must so have remained to this day, had not God, in his good Providence, raised me up friends, that have raised me *et ad summum dignitatis apicem, et honoris*." Surrounded with the *opima spolia* of St. Cuthbert's patrimony, to see a brother, innocent of the crime, yet suffering the punishment of Tantalus, were surely a painful reproach! One of your remoter livings, though not so convenient for an immediate member of the cathedral, would indeed make *him* very happy. Admit him, fir, to your presence; hear his story; and believe me, with great respect, your most obedient servant,

P. MOORE.

* HOR. Sat. Lib. II. ii. 103.

LETTER

LETTER LXXXVIII.

Dr. DAMPIER to the Rev. PHILIP MOORE.

Windsor, Jan. 19, 1773.

Dear Sir,

I will not delay, one post, answering the favour of your letter, which I received this morning; written with such an honest and affectionate zeal, in behalf of your friend Mr. Robson, that I am really sorry it is not now in my power to gratify it, and to serve a worthy man. Next to granting your request, the best way is to tell you, fairly, why I cannot do it.

Professor Hornsby, of Oxford, (whose brother was lately made minor-canon of Durham church, and is a candidate for the living in question) acted so handsome a part in the election of my pupil and patron, lord North, to the chancellorship of the University, that, upon an application in his brother's favour, I could not refuse giving an absolute promise; though contrary to a general rule I had made, never to engage my vote beforehand. This is the truth of the case; and blame me, if you can, or dare; for if you do,

I will

I will raise a battery against you, upon your own principles of gratitude.

'Tis probable, that I shall commence a more intimate connection with Mr. Robson; who, I hope, if I exchange my prebend for the hospital, (as I intend,) will continue to serve the church there, as he did under the bishop of Sodor and Mann: and I flatter myself, if things turn out according to expectation, that I shall be able to make him amends, should he be disappointed in his present view. He will have a right to my first consideration, when it shall be in my power to oblige him: but I shall advise him to pursue his point with the rest of my brethren, who may not be under the same tie as I declare myself now to be. If I find that Mr. Hornsby cannot obtain a majority of voices for him, Mr. Robson's pretensions will be second in my thoughts.

I propose setting out for Durham in a day or two, and should be glad to be favoured with a letter from you without delay, directed for me there. You may probably be able to inform me of many circumstances relative to the hospital; how much your late bishop received, clear of all expences from it, annually; and what residence he made there *communibus annis*? You may also furnish me with many useful precautions, which experience only can give. In short, sir, you will oblige me very much, by sending me immediately all the intelligence you can, upon the subject

subject of the out-goings, management, and various other circumstances, which your own reflection and knowledge will supply. *Deponas tuis auribus.*

What is to be done with the furniture the bishop left there?—Excuse the hurry I write in, occasioned by the multitude of business I have upon my hands, before I depart for the North. I am, with great esteem, dear sir, your most obedient humble servant,

T. DAMPIER.

When I see the bishop of Oxford *, and Dr. Douglas †, I will deliver your compliments.

Dr. Douglas was right in the application he made for a publication of your Manks *Variorums* ‡: but I don't say you reason wrong in your refusal; unless you will let the consideration of the advantage which the publick would reap from it, get the better of your apprehensions from the criticks; who are a troublesome race of leeches, where they lay hold, right or wrong.

* Dr. Lowth, afterwards bishop of London.

† Not the present lord bishop of Salisbury; but a gentleman of the same college at Oxford: who was much his lordship's senior there, and died, several years since, a prebendary of Durham.

‡ See Gen. Oughton's letter to Mr. Moore, p. 661.

LETTER

LETTER LXXXIX.

From the Rev. PHILIP MOORE

to

Mr. WILLIAM HUGALL, Attorney in Durham.

Sir,

Douglas, June 28, 1773.

That the late good and worthy master of Sherburn did promise to add ten pounds to Mr. Robson's stipend, is what I very well know and remember*. And to this his lordship was induced from a rehearsal of his chaplain's distresses, and disappointed views of preferment in the church; with which the good bishop was much affected, as he himself, in early life, had met with some similar disappointments.

The five pounds (or guineas) towards buying a horse, was promised him some days after, on my complaining of Mr. Robson's mare, which he had lent me one day to Durham, that she was lame, a stumbler, and a starter.

Now, sir, that my lord bishop should order those five pounds when he was coming away,

* This, and the circumstance mentioned in the next paragraph, are noticed in the MEMOIRS, pp. 90, and 145.

was very natural, as *that* was an *immediate want*; whereas nothing needed to be said of the ten pounds, till they became due.

By the rule of rhetorical inversion, then, your argument militates in Mr. Robson's favour, for both sums; or for such a proportion of the latter as might be due to him at the time of lord bishop's demise. And this, in honour of his lordship's memory, and in justice to Mr. Robson, is solemnly averred to be the plain, sincere, simple, and veritable truth; and so declared to be by,

Sir,

Your most obedient humble Servant,

PHILIP MOORE.

My compliments and best respects to Dr. Dickens and Mr. Wilkinfon; of whose civilities I still retain a very grateful remembrance.

LETTER

LETTER XC.

REV. PHILIP MOORE to Major VALLANCEY.

Douglas, June 17, 1776.

As no man knows the force of language and the powers of speech better than my worthy and learned friend Major Vallancey, he will readily allow that, sometimes, and upon some occasions, words are wanting, and language is inadequate, to express the *internal sense*. This is just my case. I can only and barely say, sir, that I heartily thank you: and very much am I obliged to you for all your civilities, and for that polite regard which you was pleased to shew me while in Dublin.

That you were not of the party at the bishop of Killaloe's, I still regret, as it would greatly have enhanced the pleasure I had in the agreeable conversation of two such worthy prelates. The good old bishop of Waterford * is truly venerable, and reminds me much of our great and

* Dr. Richard Chenevix; a most exemplary character, and in high esteem with the late earl of Chesterfield, his patron.

excellent bishop WILSON; than whom there could hardly exist a better man. To him, for first suggesting the hint, and to our last worthy bishop Hildesley, for indefatigably pursuing it, we owe the inestimable blessing of having the Sacred Oracles, and our Liturgy, in the native language of our isle: which, though we had not before, yet ever since the commencement of the Reformation, our bishops took some care to see to, by enjoining their clergy to preach, and to instruct and pray with the people, in their own language. And what was the consequence? By the blessing of God on these salutary means, the Reformation made so rapid a progress among us, that, for many years past, we have not a single native, except one old woman now, a papist; nor any other sectary, that is an islander, in the whole diocese. We are all of one heart, and one mind; glorifying and praising God, in the beauty of holiness, as it consists in the decency of uniformity, and order, in the publick worship of God.

Had the same method been pursued in Ireland, the same causes, no doubt, would have produced the same effects there, as they have done in Great Britain, and in the Isle of Mann. The English, the Welsh, and the Scotch clergy addressed their people in their own respective language. In Ireland, I presume from the effects, it was not so; but that the native Irish were
either

either not preached to at all, or were addressed in English, which they did not, could not, or would not understand: and thus, as the apostle observes, they continued, and still continue mutually, barbarians to each other; οὐκ εἰδόντες, what he elegantly calls δύναμιν τῆς φωνῆς, or the εὐσημεῖον λόγου*. Their priests all speak Irish; which gives them every advantage over the clergy of the Established Church; few or none of whom, I fear, give themselves much concern, and some of them none at all, about such a qualification. I have heard something of a scheme proposed by the great archbishop Usher, for an Irish professorship in your University. Had that taken place, I leave it to your sagacity to conceive, as I can well imagine, the salutary effects of so wise a measure.

Accept, dear sir, my best thanks for your many polite attentions to

Your very faithful

and obliged humble Servant,

PHILIP MOORE.

* 1 Cor. xiv. 11, 9.

LETTER XCI.

Gen. OUGHTON to the Rev. Mr. MOORE.

Caroline-Park, Oct. 16, 1776.

Learned and reverend Sir,

I have just been favoured with your obliging letter of Sept. 10, and with the second volume of the Manks Bible, by the hands of our worthy minister, Mr. Fitzsimmons; Mr. Kelly's business not having permitted him to come this length.

It is a generally-received opinion, that fatness is productive of good-nature: that the man who is *totus teres atque rotundus*, is a merry fellow; the *animal ad convivia natum*; a jolly one. - But, when oil is said to give a man a cheerful countenance, it certainly implies *sweet* oil: when it turns rancid, it may produce a contrary effect. Every plant does not thrive upon being removed into a richer soil, nor does every man improve upon promotion. I am sorry you find that the case. Sure I am, that the man (let his station in life be what it will) consults his own interest and happiness best, who endeavours to distinguish and bring forward men of real merit, and conciliate
to

to himself the affections of all around him. I had the honour of being *ex intimis* with Dr. R's most excellent patron, and was on the best terms with himself. It would have given me real pleasure, could that acquaintance have been productive of any thing agreeable to you.

The kind wishes you express for our meeting are extremely flattering and obliging. It is what I have much wished myself; and I was greatly mortified at being from home when you were so kind as to call here. Scotland is not the road to ecclesiastical dignities, having but one poor mitre to bestow; so that I fear your young friend has very little chance of being put to the distress of saying *nolo episcopari*.

I wish you had had no objections to publishing the *Variorums* you mention, as it must require a critical knowledge of the language to find them out. Mr. Fitzsimmons and I compared a chapter or two with bishop Bedel's Irish Bible, and found the difference chiefly orthographical. My brother, major Ross, finding his family increase, and his health and activity decline, thought it incumbent upon him not to eat the bread he could no longer earn, and has quitted the service. There was so much humanity and good sense in the edict of the Jewish Lawgiver, in favour of young married

men *, that it seems to have been partly adopted by the Gentiles, as Arrian tells us : Τῶν Μακεδόνων δὲ τῶν συνεστρατευμένων Ἀλεξάνδρῳ ἦσαν οἱ νεωστὶ πρὸ τῆς στρατείας γεγαμηκότες, ὁ δὲ Ἀλέξανδρος ἐκπέμπει αὐτοὺς ἐν Κασρίας, διακειμάσσοντας ἐν Μακεδονίᾳ ἅμα ταῖς γυναῖξιν †.

I am obliged to you for your compliments on the honour which his majesty was pleased to confer on me ; a mark of royal approbation, which deserves my warmest gratitude ‡.

Dr. Kennicott has published his first volume, in large folio : it includes the second Book of Kings. The text is from Vander-Hooght's Amsterdam edition of 1705. The various readings of the Samaritan Pentateuch, in Hebrew characters, from Walton's Polyglot, accompany the text ; those words only being printed, which differ from the Hebrew. The various readings of near 700 manuscripts and editions are added numerically at the foot of the page : the price to subscribers eight guineas. I have enquired about the Old Testament in Erse long ago, and since the receipt

* Ἐὰν δὲ τις λάβῃ γυναῖκα προσφάτως, ἣν ἐξελύσεται εἰς πόλεμον, καὶ ἢ ἐπιβληθήσεται αὐτῇ οὐθὲν πρῶγμα ἁβῶος εἶναι ἐν τῇ οἰκίᾳ αὐτῆς ἑαυτὴν ἕνα, εὐφρανὲ τὴν γυναῖκα αὐτῆς ὡς ἑαυτήν. DEUT. XXIV. 5.

† Vid. Arrian, *de Expedit. Alex.* Lib. I. p. 24. Edit. H. Steph. 1575.

‡ Sir Adolphus had just been appointed Commander in Chief in Scotland.

of your letter; but can get no tidings of it. The New Testament in Erse I have, as likewise the Psalms. The Manks books you have sent me make no small addition to my collection. In the Hebrew, I have the old Antwerp edition, Pagninus's, Simon's, and now Kennicott's: I have the Irish, Manks, Welsh, Dutch, and Castalio's Latin: of the New Testament, Erse, Irish, Welsh, Dutch, French, Spanish, Latin, Greek (several editions), Syriac, Arabic, and Turkish editions.

Do not imagine it is merely the affectation of learning, that makes me collect the Scriptures in so many different languages. I find it the easiest method of acquiring some of those languages, and of keeping up my acquaintance with others which I have already learned. I hope this will find you in good health and spirits; and that if I can do you any acceptable service in this part of the world, you will let me know.

I am,

Sir,

Your very faithful

and obliged humble servant,

J. A. OUGHTON.

LETTER XCII.

MRS. HESTER HILDESLEY

to the

REV. PHILIP MOORE.

Covent-Garden, Oct. 22, 1778.

My last to you, dear sir, was from Dr. Dickens's at Hemmingford, July 15, sent in a frank to Mr. Quayle, with a letter inclosed for Miss Wilks. Your last, of Sept. 4, I received at a very worthy maiden lady's, Mrs. St. John, near Wellwyn; at her own handsome house, new-built from the ground; finished, furnished, and inhabited by herself and friends, in less than two years; planned by her own directions, and paid for: and now, she enjoys herself in her own mansion. You had better make up to her, as she is not far off my age. She put her hand to the mortar, instead of the gaming-table. So much for a good old maid: time must drop both her and me; and then comes another generation.

I have a great chance of being at Lady Lambarde's, in Kent, about Christmas, but intend getting the visit put off, if possible. Her ladyship was eighty in March, and yet, in alertness
and

and activity, is younger by twenty years than myself. I am not of so poetical a turn as to give you verse for verse, but must render you many thanks for your agreeable epistle. I wish I had received it at Hemingsford; it would have pleased the doctor much, who is the same at versification as yourself.

During my absence I visited Wyton, my old native place;—at least, the spot I was transplanted to, from Kent, at two years old*. I returned home on Thursday the 8th instant, after a four months' recruit, blooming, fair, and gay; and in next month seventy-one. Every day now tells for a year; but I don't say against matrimony yet, to them that bid most. I wish you could come, and see how comfortable I live in Covent-Garden, with my old servant Peggy, and Viney the dog. We wear all together. Also my little maid Betty, and Pufs; so that one may say we have something young about us. Fine delightful weather, thank God! and all politicks and troubles I leave to them, that have a far-off to look for.

I am sorry we could not meet poor Phil. Cowley, who wanted much to see us, and went away but two days before we came home. When you see the Youngers of Ballamoore, I

* See the note, p. 276.

beg my sincere congratulations; and to all friends that may be near and dear to them.

It's the fashion, now, not to begin or end a letter; but abruptly say, I am yours.

HESTER HILDESLEY.

LETTER XCIII.

Rev. PHILIP MOORE

to the

Rev. J. STUART *, of Lufs, North-Britain.

Douglas, Isle of Mann, June 6, 1780.

Rev. and learned Sir,

I should long before now have answered your kind favour, but have been intensely engaged for some months past, and yet am, in furnishing Dr. Wilson, son of our late bishop Wilson, with such materials as I could collect here, for the completion of the history of his father's life and writings, to be published in two volumes, quarto.

* See the note in p. 434.

His

His immediate successor, and almost *alter idem*, bishop Hildesley, (from some minutes of his predecessor, who had made an essay towards it,) finding us to be without the Holy Scriptures in our own language, and that we were, perhaps, the only national church in the world in the same situation, was moved, by an ardent zeal for the Glory of God and the spiritual welfare of his diocese, to undertake the work of translation. He accordingly solicited his friends in England, with such success, that he soon raised a fund adequate to the printing of the Common Prayer, together with the whole sacred Canon of Scripture, the Christian Monitor, and bishop Wilson's excellent book on the Sacrament of the Eucharist, all in the Manks tongue. And this desire of his soul he just lived to see completed, with a *nunc dimittis*, December 7, 1772.

You wish to be informed of our method in the translation. It was this: first, to implore the aid and direction of that divine Spirit, by which the original was inspired; and next, to proceed with all the circumspection and accuracy which a work of such consequence required: having recourse to every assistance we could get, from all the various translations, commentaries, annotators, and criticks, ancient and modern, living or dead, that we could lay our hands on.

During the course of this work, I had the happiness and advantage of several conversations with

with the learned and ingenious Dr. Lowth, the present bishop of London, but then of Oxford; who, like you, was desirous to know our method of procedure. His *Prelections* had been of singular service to us; though the rule we laid down to ourselves was, to consider and treat the Scriptures, as we would any other classical author, of whom a new translation was to be made. In consequence of this method, I found we were under the necessity of making many variations from the present English Version; and of venturing at some bold strokes, where we found good authority for such deviation.

We have been particularly complaisant to the ladies of the Old Testament. We have made Rahab an honest woman; viz. a kind, hospitable, courteous inn-keeper, or hostess*. Job's wife, on Dr. Lowth's authority, we have acquitted of blasphemy and impiety. Instead of that shocking phrase, *Curse God, and die*†! we have made her advise the patient man to pray God to take away his life, and thus put an end to his sufferings, which she considered as irremediable any other way. Samson's *foxes*, of which, as well as many other scriptural relations, infidels have made such a ridicule, we have translated

* Joshua II. *passim*; and VI. 17. 25.

† Job, II. 9.

so many *sheaves of corn*, laid in a train, from shock to shock *, which would soon and easily set the whole field in a blaze; thus cutting off this occasion of ribaldry from malevolent gainfayers. We have taken the same liberty with Elijah's *ravens* †; for we found that *Orebim*, in the Hebrew, were "The Men of Oreb;" in whose neighbourhood the prophet lay concealed, and who doubtless supplied his necessities as well as they could. The phraseology in 1 Sam. xxv. 22, 34. 1 Kings xiv, 10, and elsewhere, which has caused so much foolish tittering, we have reduced to the decent and modest expression of "*the males*," or "*men*."

On mentioning these and other *Variorums* to a very learned prelate ‡, he was pleased to say, that our Manks version, as it was the last, so would it be the best translation of the Scriptures this day extant. I had likewise the honour of a most agreeable literary correspondence, on these and other subjects, with the late General Sir James Adolphus Oughton, one of the most learned laymen that ever I had the pleasure to

* Judges xv. 3, 4, 5. Mr. Moore, in the original of this letter, uses the old word *Stook*, instead of *Shock*: both meaning the same thing;—a pile, or mass, consisting of twelve, or more sheaves.

† 1 Kings xvii. 4, 6.

‡ See the Postscript to Letter LXXXVIII. p. 654.

know,

know, by the intercourse of letters only; for I never saw him, though I have been at his house: but he was then gone to the Highlands, with the late Lord Harcourt.

I am,

Sir,

Your most obedient Servant,

PHILIP MOORE.

LETTER XCIV.

Major VALLANCEY to the Rev. P. MOORE.

Dublin, Dec. 26, 1780.

My Dear Sir,

The few leisure moments I could command from publick business, which of late has been very brisk, I have dedicated to my favourite pursuit, in the study of Celtick dialects and antiquities. In my career, I have perused the Manks Bible and Testament, with great pleasure, and much instruction. I admire the simplicity and force of the language, and the beauty of the version,

version, where many vulgarisms have crept into the Irish translation: such as, your *cúir mian air*, for our *feuch*, “behold;” and many others.

The bookfellers have called on me for a new edition of my Grammar. I have in this edition new-modelled the Syntax, and flatter myself there is no part of speech, no adventitious construction, left unexplained. In my pursuit after Celtick history, I fastened on a clue, which I have unravelled; and it explains and reconciles the traditions of the ancient Irish historians with that of all others. The heads I have thrown into the Preface; leaving the detail for others, or for my own amusement, at a more leisure opportunity.

I flatter myself also that I shall make the Ibero-Celtick an instrument of confirmation in the cause of the Protestant religion, if it wanted such a support. Thanks to our great Redeemer, it does not: but, in the “*ORATIO DOMINICA plus centum linguis*,” published in London, in 1700, dedicated to the bishop of London; and in a second edition of it, published in Amsterdam, with fifty-two additions by the learned Chamberlayne, assisted by Wilkins, Wotton, Reylandius, &c. &c. is the *Oratio* of those primitive Christians, the Waldenses of the Alps, (not the Vaudois of Lyons, followers of Waldo;) and this *Oratio* is not only Irish, but more grammatically expressed than our Prayer, in any of
our

our compositions. I have pursued this affair closely, and find, that the Old and New Testament, written in 1100 in that language, was deposited in Cambridge Library by the famous Morlan, ambassador to Turin from Oliver Cromwell, in behalf of those poor people. I am in daily expectation of the transcript, which is said to be handed down in their church since the second century. It may be a valuable discovery.

I shall take the first opportunity of sending you the new Grammar, through our friend Mr. Black; from whom I have often the pleasure of hearing of your good health.

Permit me to expect an early line from you; and accept the compliments of the season, most warmly offered by,

Dear sir,

Your very sincere

and affectionate servant,

CH. VALLANCEY.

LETTER

LETTER XCV.

Mrs. HESTER HILDESLEY

to the

Rev. PHILIP MOORE:

Covent-Garden, Sept. 13, 1782.

Dear Mr. Moore,

With this I send you a direction to my new lodging; and now let me certify to you, that I am as well as an old maiden can be, that is almost blind, deaf, and toothless. I follow you fast, three-score and fifteen within a few weeks; much at your service. I have never said so much to any one yet. We have gone hand in hand together a good while; but you must give leave for ladies to go first. I have lost my old landlord, and have got another, about our own age. You'll say, why don't I get a young landlord? The reason is, no one will have me.

I don't know which is worse, my eyes, paper, or pen: all are bad, but you must take me for better for worse. I know I am addressing to one, who, if I give Latin or Greek, bad English, or bad writing, will easily make it out. I do preserve

X x

all

all your letters, as old gold, that posterity may see how near and dear we have been to each other.

Since I left town last year, I was given over, at Dr. Dickens's, with a fever, which raged for several months; and then recovered amazingly. I am very thankful to Divine Goodness for granting me a few days, or weeks, or months longer; but the longest cannot now be long. Shall I make a better use of this short time spared me, than if it had pleased God to have taken me then? Pray God, that as I decrease in strength, I may increase in faith, to attain eternal life through Christ!

My prime-minister begs to be remembered to yours. One cannot get such faithful servants now-a-days, at least they are but thinly sown: though I have no reason to complain of my second; who came very young; has lived with me between five and six years, is a very good girl, and almost prime-minister to us both.

My eyes and head will not permit me more than due respects to all friends; and

Ever your obedient servant,

HESTER HILDESLEY.

LETTER

LETTER XCVI.

CHARLES GREEN, Esq. to the EDITOR.

Spalding, August 29, 1797.

Rev. Sir,

In the absence of my relation and good friend, Dr. Maurice Johnson, the minister of Spalding, and grandson of the founder of the Gentleman's Society at this place, I took the liberty of opening your letter; and, upon reference to the books of minutes, can only find that bishop Hildesley is entered as a member of the Society; and (as on the top of the other page) with a reference to the note subjoined *.

About the beginning of the present century, Dr. Johnson's grandfather, being a very respectable antiquarian, and having a great taste for literature, founded a Society of Antiquaries in this town, upon the plan of the London Society; which soon after became eminent, and corresponded with the Societies of London and

* This was the same short account of bishop Hildesley, which has already been noticed and narrated, at the commencement of the Memoirs, p. 5.

other places. Their Society was honoured, indeed, by the correspondence of all the great men of that time, most of whom were members. In the List of Members, I find, amongst many others, Sir Isaac Newton; Sir Hans Sloane; Sir John Clerk; Sir Richard Ellis; Sir Charles Frederick; Lord Coleraine; Doctors Jurin, Taylor, Bentley, Knight, Stukeley, and Birch: Bishops Pearce, Pococke, Lyttleton; Mr. Pope, Mr. Gay, Roger and Samuel Gale, Mr. Clarke, Martin Folkes; Professor Ward, Browne Willis, Mr. Vertue, Mr. Bogdani*; Commissary Graves, Mr. Timothy Neve, Mr. John Rowning, &c. &c.

It does not appear that bishop Hildesley was a regular, or a corresponding, but an honorary member: and the only way in which I can account for his being member of a Society at so great a distance, is, that Mr. Johnson at that time had a near relation and intimate friend, Mr. Bogdani, who lived at Hitchin; for whom he was counsel, and steward of his Manor-courts at Baldock and Hitchin, and whom he used frequently to visit. And upon such visits he formed an acquaintance with Mr. Hildesley, whose name he requested as a member of his Society, amongst the many other eminent men who had honoured it. Mr.

* William Bogdani, Esq. Clerk of the Ordnance, S. A. S. and Lord of the Manor of Hitchin; who died in Nov. 1772. See *Bibliotheca Topographica Britannica*, No. XX. p. xv.

Bogdani

Bogdani and his son were members, and occasionally visited Mr. Johnson at Spalding; and it is probable that Mr. Hildesley might accompany them. It was a custom with Mr. Johnson, on entering the names of the members, to add some account of them, by a note and reference.

The printer of the History of the Gentlemen's Society at this place, is Mr. John Nichols, printer to the Society of Antiquaries, London. The materials were collected by Mr. Gough, chiefly from books and manuscripts in the possession of Dr. Maurice Johnson.

The above is the best account I can give you, and, if of any use, you are heartily welcome to it. The time of Mr. Hildesley's being entered a member of the Society was about the year 1750.

Having a friend going to London this day, I shall entrust him with the care of this, and desire him to put it in one of the penny-posts. I am, sir, respectfully,

Yours, &c.

CHARLES GREEN.

Rev. Weeden Butler;
Chelsea, near London.

LETTER XCVII.

THOMAS QUAYLE, Esq.

to the

Rev. Dr. KELLY, Vicar of Ardleigh, in Essex.

Colchester-Barracks, April 6, 1798.

It is with regret, my dear sir, I must say, that after tasking my memory to the utmost, I am not able to retrieve any circumstances likely to be useful to your correspondent, Mr. Butler, in his proposed life of the late excellent Dr. Hildesley. My sincere veneration for his Lordship's memory, and the obligations I owed him for his partiality and services to myself, would prompt me to afford any assistance in my power to such a work; independent of the respect, which I hope it is unnecessary to say, I shall ever be happy to shew to a request of yours.

Such trifling incidents as have made a strong impression upon my own memory, I shall give; though with no expectation that they will be useful, otherwise than as possibly furnishing hints to you, who were on terms of familiarity with his lordship. First, let me apologize for their being

being trivial; next, for their relating principally to myself. No anecdotes but those answering both descriptions can be expected to dwell on the mind of a child: and, let me say, in one word, it was only from my age of eight to eleven that I knew his lordship.

From the see being occupied, in succession, by two such men as WILSON and HILDESLEY, you well recollect in what reverence the episcopal character was once held in our native island. I clearly remember my first introduction to his lordship. It was on a winter's evening, at my father's; governour Wood's family and a large party having dined there, in company with the bishop. I felt a kind of awe, when his lordship summoned me to his chair. He took one of my hands between both his; retaining it there, as I stood rather side-ways to his chair, for about ten minutes; looking earnestly, and questioning me the whole time. But, I have indelibly impressed on my memory his look of benignity, and the renewed smile accompanying every question. Something I know occurred in that conversation, which gave his lordship pleasure, and which he afterwards often repeated: what it was I have totally forgotten, and have no hope of recovering; for, alas, all those to whom it could be interesting are no more! Some days after, it was announced to me by my father, that I had been

invited to Bishop's-Court, and was to go thither as soon as it suited his lordship, and my schooling.

I was between nine and ten when this visit was paid. By the name of the room I occupied, 'tis presumed I was not the first visitor of the kind it had received. It was up a long narrow stone stair-case, in that part of the house denominated *the Tower*, (engraved, I think, in "King's Vale-Royal") and was called "The Students' Room." The family was the most regular I ever entered. An hour, nay, indeed a minute, was fixed for every thing; and the violating these, on the part of visitors, was unpleasant to his lordship. Even his hours of exercise were, I believe, fixed. I think I recollect his horse, and a poney for me, being at the door at a certain time every second day. I don't recollect his drawing out the chariot at any time while I was *in*. When riding, I remember the country people dropping on one knee, and asking his blessing; which he gave in their tongue. In the mornings he assigned me tasks, principally in Cicero's Letters, I think; in Horace, and in the Greek Testament. He made me get by heart, and then declaim with proper emphasis and action, certain odes: in particular I recollect two; "*Integer vita*, &c. to the end, and part of "*Iustum et tenacem*." When visitors of any literary attainments dropped in, I was constantly called

called on to repeat an ode. The civil things which, in compliment to his lordship, were said on the occasion, appeared to give him more delight than I am sure they did me. Not having much enjoyment of the applauses bestowed on my declamation, I remember well giving a guess, when a visitor called, whether he was one before whom it was likely I should be summoned to declaim. If it was, I made my escape instantly, while compliments were passing, and before the parlour door was shut.

Still, I must have been happy there: for, after six weeks residence, or more, though there was no play fellow for me, I do not recollect having a strong desire to return home. His lordship was never angry with me, that I know of, but twice; though I think I remember instances of my deserving his reprehension frequently: once, for overstaying my time at morning-prayers in the parlour. Another time, he had given me the *Life of Charles XII.* to read by myself; with an injunction, that when I came to the passage narrating the Turk's attack, and Charles's desperate defence of his dwelling-house, I should let him know, and read the story aloud. I was, however, too much interested in the Narrative, and had fairly read out the book, before I thought of his lordship's orders. Having been, throughout life, and even then, a *bellua librorum*, my frequent visits to the library were found incon-

venient: his lordship's orderly habits were broken in upon, by books thrown on the table, or improperly replaced. I was forbidden to go there; yet still I watched my opportunities. I well recollect, in one of these furtive visits, seeing on the library table a stitched, closely-written manuscript, in his hand-writing, incomplete, and apparently then going on; intitled, "The Life of CHRIST." What became of this I never heard; but of the fact I have the most correct remembrance*.

His lordship's letter, the original of which accompanies this †, arrived after my return to my father's. The List of Odes to which it refers is, perhaps, irrecoverably lost. Another gift of his lordship's, which I confess I did not treasure up so carefully as Pine's Horace, was a new crown-piece ‡ he one day gave me, wrapped up in white paper; on which was written "*quasitum meritis*." The occasion, I recollect, of his making me the present was this: he gave me something to translate, or get by heart; and, knowing my idleness, fixed a time for my coming to say it.

* No such performance can now be traced. EDIT.

† Letter LXXIII. in this collection, p. 618.

‡ This sum was his lordship's customary donation, as a reward. He kept many British crown-pieces by him for the purpose; and other persons, valuable youths in his time, still remember with pleasure these substantial proofs of their diocesan's flattering approbation. See page 64.

I came

I came to him in less than half the time; and, as he doubted it, soon convinced him I was perfect. When next he came from his library he presented me with the crown.

The circumstances attending his lordship's last malady have been mentioned to me by Mrs. Hildesley. His future biographer, I think you told me, is a relative of Mr. Giberne's; and therefore 'tis probable, he already has them, from Mrs. Hildesley's Letters to Mr. Giberne*.

I lament, sincerely, that what I have to say is so uninteresting. Of this I am well assured; the more is recollected of his lordship, the more will it be to his honour. A few years ago I used to visit the part of Hertfordshire in which he had resided; but, his memory there had, in a great measure, passed away. Even some Hitchin people with whom I have conversed, recollected little more than the name. The family is now, I believe, totally extinct.

You will, no doubt, recall to mind some anecdotes of his lordship's farming; his Kirk-Michael Charity Boys; the Museum; Thurot's Bowsprit, &c. &c. Pray, dear sir, remember me respectfully to your most amiable wife, and the young gentleman. Pardon the hurry in which this is written; and believe me, very truly yours,

THO. QUAYLE.

* They are amply detailed in the Narrative given by the Rev. Philip Moore. See MEMOIRS, p. 55, &c.

No. XVIII.

THE ROYAL COMFORTER,

OR

FELICITY RESTORED;

A POEM:

HUMBLY INSCRIBED TO THE

Right Reverend Father in God,

MARK, Lord Bishop of SODOR and MANN,

A. D. 1755.

AS, on the beach reclin'd, in cypress veil'd,
Mona with many a sigh her lord bewail'd;
Lo! on the level margin of the flood
A tall, majestic form before her stood:
Effulgent brightness beam'd around his face,
Diffusive sweets perfum'd the ambient space;
His radiant locks descended to the waist,
A brilliant coronet his temples grac'd:

A crimson

A crimson robe he wore, whose ample train
 Richly embroider'd, glitten'd o'er the plain :
 A hero's hand and staff adorn'd his shield ;
 An olive branch, with thistles twin'd, he held :
 The splendid star that sparkled on his breast
 MONA's good Genius to her sight conſeſt.

With aſpect full of dignity and grace,
 Such as diſtinguiſh royal *Stuart's* race,
 And ſpeech benign, he thus attun'd his lay,
 " Arife ; rejoice ; and caſt thoſe weeds away !
 When Iſrael's ſons had loſt their Man of God,
 Like thee they bow'd beneath the chaſt'ning rod ;
 And mourn'd the prophet, till their plaintive cry
 Aſcended to the throne of the Moſt High ;
 Whoſe tender mercy, always firm and ſure,
 To everlaſting ages doth endure ;
 And rais'd up one, in whoſe inſpired breaſt,
 Did his great predeceſſor's ſpirit reſt.
 So, when Elijah's ſlit, transferr'd to heaven,
 A double boon was to his people given.

Thy plaint, like theirs, hath pierc'd the pitying ſkies ;
 At Heaven's command, behold a Prelate riſe,
 With grace imparted eminently bleſt,
 And, midſt the good, conſpicuouſly the beſt.
 Thus, as in Joſhua Moſes was reviv'd,
 And as Elijah in Eliſha liv'd ;
 Thy ſons, with joy enraptur'd, ſtill ſhall ſee
 Great WILSON ſhine in reverend HILDESLEY !

His

His gracious influence blessings rich shall shed,
 As Hermon's dew on each enlighten'd head.
 He comes, in thine Elijah's mantle clad,
 Thy heart to cheer, and make thy visage glad :
 With the fair robe of Righteousness array'd,
 See heaven-born Charity his steps pervade ;
 Justice and Mercy do his arms sustain ;
 The kindred virtues gladly form his train ;
 And guiding angels o'er the bounding sea
 Fan the full sails that waft him on his way !"

This said, th' enliv'ning Presence disappear'd :
 Now soft melodious symphonies are heard ;
 And list'ning Fame's loud trump, with joyful sound,
 Proclaims the welcome tidings all around.

Attentive MONA felt a glad surprize
 Glow on her cheek, and kindle in her eyes ;
 Prostrate her grateful thanks to heav'n she gave,
 Then sped, the promis'd blessing to receive ;
 Assembling all her sons, whose blithe accord
 Thus, with obsequious duty, greets their Lord :

" Welcome, illustrious Father of our Isle,
 Now by your presence taught again to smile !
 Welcome, great sir, to this our humble shore,
 Where few loud cannons from the rampart roar ;
 No sound of bells, or clarions, shrill, imparts
 The filial gratulation of our hearts ;

But,

But, with united voice, exulting crowds
Shout their warm acclamations to the clouds.
Thrice welcome, to this land of calm repose,
By Providence secur'd from foreign foes!
Though stern Bellona thunder from afar,
And summon harness'd legions to the war,
In this serene recess no hostile arms
Disturb our happier state with dire alarms;
No clangor dins us of embattled shields,
No civil broils lay desolate our fields;
No fraud, dissembling with a double face,
Nor factious discord violates our peace:
Well-balanc'd discipline our church maintains,
And zealous piety distinguish'd reigns:
Our magistrates, attach'd to virtue's cause,
Impartially dispense and guard the laws.

But, our peculiar happiness is this,
The fairest consummation of our bliss;—
That heaven, propitious to our ardent prayer,
With the most worthy fills the sacred chair:
And hence, supremely blest, with homage low,
To Heaven, and you, Right Reverend Sire, we bow!"

THE following facetious Lines were written upon
Bishop HILDESLEY's safe Arrival in the Isle
of MANN, after being driven to the Coast of
Wales, on his First Voyage from Liverpool,
to take Possession of the Diocese, in August,
1755.

WHILST tofs'd about with storms of wind,
And to his cabin close confin'd,

The bishop was reflecting
How all things, surely, here below
Are brought about, we know not how,
By Providence directing :

The master of the vessel swore
That they should quickly reach the shore

Of Mann, without disaster ;
But, lo ! the Northern wind prevails,
And drives them to the Coast of Wales ;
When thus began the master :

" Although to MANN we could not get,
I hope, my lord, I shall not yet
Incur your lordship's anger ;
For Providence has chang'd the wind ;
From whence, 'tis plain, it was design'd,
That you should *come to BANGOR.*"

No.

No. XIX.

Bishop HILDESLEY's Morning Family-Prayer.

LORD of all Power, Wisdom, and Goodness, glorious in all that is perfect! we thy creatures here present prostrate ourselves before thy majesty, in the deepest sense of dependance on thee, for the supply of all our wants and necessities: confessing at the same time our unworthiness of the least of thy favours; having often transgressed our duty, by doing what we know we ought not, and many times neglecting what we should have done; and, at the best, there is no health in us. But, do thou, O Lord, look mercifully upon us in thy Son JESUS CHRIST, forgiving us what is past, and helping us to amend for the time to come.

We desire to glorify thy name for all thy bounteous goodness to us: for our health, and strength, and quiet; our competent provisions, dwelling-places, and friends; our protection from those dangers to which mortals are exposed; for the last night's preservation in particular; for being brought to the light of another day:

Y y

for

for the gracious dispensations of thy Spirit and Providence, whereby we have been supported under, or delivered from trouble : But, above all, for that greatest instance of thy mercy and kindness, the coming and death of Christ to redeem mankind.

Through his mediation, we pray, for the continuance of such blessings and comforts of this life, as shall not hinder our progress to a better.

Make us satisfied and contented in our respective stations, or whatever else thou shalt see proper for us ; and above all, fit us for our great and everlasting change !

In the mean time, further and assist us in the discharge of our several duties, and give us a constant view to the account which we must one day pass.

As Christian charity obliges to feel and intercede for them that suffer adversity, relieve and comfort, we beseech thee, all such as labour under any trials of mind, body, or estate ; and give them, in thy due time, a happy issue out of all their afflictions.

Bless and prosper our friends and benefactors, and forgive our enemies ! Strengthen the hearts of all faithful and well-disposed Christians ; and so bring the ungodly and the sinner to repentance, that iniquity may not be their ruin.

Preserve,

Preserve, direct, and assist all orders of men, our governors especially, in the discharge of their trust, for the good of the community.

And now, O Lord, commending ourselves here present, and all our friends and relations elsewhere, to the protection and care of thy Providence this day; and referring all our affairs, studies and labours, to thy guidance, blessing, and disposal; we conclude this address in the words of our Intercessor and Redeemer:

“ Our Father, &c.”

THE END.

NEW BOOKS lately published; and sold by
J. NICHOLS, J. ROBSON, C. DILLY,
F. and C. RIVINGTON, T. PAYNE, CADELL
and DAVIES, EGERTON, and WHITE.

I. *In Quarto*, Price 1*l.* 1*s.* in Boards,

A New Edition of Mr. BOWYER's Greek Testament, "ad Fidem Græcorum solum Codicum MSS. expressum, adstipulante Joanne Jacobo Wetstenio: juxta sectiones Jo. Alberti Bengelii divisum; et nova Interpunctione sæpius illustratum:" revised through the Press by the late Rev. Dr. HENRY OWEN.

II. *In Octavo*, Price 2*s.* 6*d.*

An Account of the Life and Writings of the Rev. Dr. GEORGE STANHOPE, Dean of Canterbury, Author of the Paraphrase and Comment on the Epistles and Gospels.

By the Rev. WEEDEN BUTLER.

III. *Price Seven Shillings*, 8vo.

Embellished with a Map of the Island, and other Plates.

A TOUR through the ISLAND OF MANN,
in 1797 and 1798;

Comprising Sketches of antient and modern History, Constitution, Laws, Commerce, Agriculture, Fishery, &c. Including whatever is remarkable in each Parish, its Population, Inscriptions, Registers, &c.

By JOHN FELTHAM.

Bath, Printed by R. Cruttwell: and sold by
C. Dilly, Poultry; Jones, Liverpool; Brown,
Bristol; Ware, Whitehaven; Woolmer, Exeter,
&c.